

اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
سورة آل عمران
SURA AAL E IMRAN-3

الم

[Mohsin Khan] Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

[Pickthal] Alim. Lam. Mim.

[Shakir] Alif Lam Mim.

[Yusuf Ali] Alif Lam Mim

MTqUsmniAlif Laam Meem

MMhmud- Alif-Laam-meem.

DrLiaqat

اللّٰهُ لَا إِلٰهَ إِلَّا هُوَ الْحَيُّ الْقَيُّوْمُ

[Mohsin Khan] Allâh! Lâ ilahâ illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists.

[Pickthal] Allah! There is no God save Him, the Alive, the Eternal.

[Shakir] Allah, (there is) no god but He, the Ever-Living, the Self-subsisting by Whom all things subsist

[Yusuf Ali] Allah! There is no Allah but He—the Living, the Self-Subsisting Eternal.

MTqUsmni Allah: There is no god but He, the Alive, the All-Sustaining

MMhmud- Allah—except for Him none else is the supreme ruler; the ever alive, the ultimate maintainer of the entirety!

DrLiaqat

نَزَلَ عَلَيْكَ الْكِتَابُ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ—3

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْفُرْقَانَ إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ--4

[Mohsin Khan] It is He Who has sent down the Book (the Qur'ân) to you (Muhammad SAW) with truth, confirming what came before it. And he sent down the Taurât (Torah) and the Injeel (Gospel)

[Pickthal] He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.

[Shakir] He has revealed to you the Book with truth, verifying that which is before it, and He revealed the Tavat and the Injeel aforetime, a guidance for the people, and He sent the Furqan.

[Yusuf Ali] It is He Who sent down to thee (step by step), in truth, the Book confirming what went before it; and He sent down the Torah (Of Moses) and the Gospel (of Jesus)

MTqUsmniHe has revealed to you the Book with the truth, confirming what has been before it, and has sent down the Torah and the Injl

MMhmud- (3&4 below)

DrLiaqat

[Mohsin Khan] Aforetime, as a guidance to mankind, And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.

[Pickthal] Aforetime, for a guidance to mankind; and hath revealed the Criterion of right and wrong. Lo! those who disbelieve the revelations of Allah, theirs will be a heavy doom. Allah is Mighty, Able to Requite (the wrong).

[Shakir] Surely they who disbelieve in the communications of Allah they shall have a severe chastisement; and Allah is Mighty, the Lord of retribution.

[Yusuf Ali] Before this as a guide to mankind, and He sent down the Criterion (of judgment between right and wrong). Then those who reject Faith in the Signs of Allah will suffer the severest chastisement and Allah is Exalted in Might, Lord of Retribution.

MTqUsmni earlier to give guidance to mankind, and has sent down the Furqan (the Criterion of right and wrong). Surely, those who have rejected the verses of Allah, for them there is severe punishment. Allah is Mighty, the Lord of Retribution.

MMhmud- He has revealed down the scripture to you with absolute veracity; approving the trueness of what lay ahead of it!

DrLiaqat Earlier too, He has revealed down Torah and Injeel; a right guidance for the human beings! Besides, He also revealed down the judicious discretion. Of course, those who disbelieve the testaments of Allah; for them will be the intense punishment; as, Allah is the almighty, aptly adept at reprisal!

[Mohsin Khan] Truly, nothing is hidden from Allâh, in the earth or in the heaven.
 [Pickthal] Lo! nothing in the earth or in the heavens is hidden from Allah.
 [Shakir] Allah-- surely nothing is hidden from Him in the earth or in the heaven.
 [Yusuf Ali] From Allah, verily nothing is hidden on earth or in the heavens.
 MTqUsmni Surely, Allah is such that nothing is hidden from Him, neither in the earth nor in the sky.

MMhmud- Allah is the one, that neither an entity in the earth nor in the heavens is obscured for Him!
 DrLiaqat

[Mohsin Khan] He it is Who shapes you in the wombs as He wills. Lâ ilâha illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
 [Pickthal] He it is Who fashioneth you in the wombs as pleaseth Him. There is no God save Him, the Almighty, the Wise.
 [Shakir] He it is Who shapes you in the wombs as He likes; there is no god but He, the Mighty, the Wise
 [Yusuf Ali] He it is Who shapes you in the wombs as He pleases. There is no god but He, the Exalted in Might, the Wise.
 MTqUsmni He is the One Who shapes you in the wombs as He likes. There is no god but He, the Mighty, the Wise.

MMhmud- He is the one who configures you in the wombs how so ever He wishes! Except for Him, none else is the
 DrLiaqat supreme ruler, the almighty, the wisest!

[Mohsin Khan] It is He Who has sent down to you (Muhammad SAW) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkâm (commandments), Al-Farâ'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings save Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabarî).
 [Pickthal] He it is Who hath revealed unto thee (Muhammad) the Scripture wherein are clear revelations - they are the substance of the Book - and others (which are) allegorical. But those in whose hearts is doubt pursue, forsooth, that which is allegorical seeking (to cause) dissension by seeking to explain it. None knoweth its explanation save Allah. And those who are of sound instruction say: We believe therein; the whole is from our Lord; but only men of understanding really heed.
 [Shakir] He it is Who has revealed the Book to you; some of its verses are decisive, they are the basis of the Book, and others are allegorical; then as for those in whose hearts there is perversity they follow the part of it which is allegorical, seeking to mislead and seeking to give it (their own) interpretation. but none knows its interpretation except Allah, and those who are firmly rooted in knowledge say: We believe in it, it is all from our Lord; and none do mind except those having understanding.
 [Yusuf Ali] He it is Who has sent down to thee the Book: in it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are not of well-established meaning. But those in whose hearts is perversity follow the part thereof that is not of well-established meaning. Seeking discord, and searching for its interpretation, but no one knows its true meanings except Allah, and those who are firmly grounded in knowledge say: "We believe in it; the whole of it is from our Lord"; and none will grasp the Message except men of understanding.
 MTqUsmni He is the One who has revealed to you the Book (the Qur'an). Out of it there are verses that are MuHkamat (of established meaning), which are the principal verses of the Book, and some others are Mutashabihat (whose definite meanings are unknown). Now those who have perversity in their hearts go after such part of it as is mutashabih, seeking (to create) discord, and searching for its interpretation (that meets their desires), while no one knows its interpretation except Allah; and those well-grounded in knowledge say: .We believe therein; all is from our Lord.. Only the men of understanding observe the advice.

MMhmud- He is the one who revealed down the scripture unto you; therein are the verses of statute commandments
DrLiaqat which comprise the essence of the scripture; some of the rest are analogous texts; thus, as for people who harbor deviance in their hearts, ensuing, they pursue with what seems akin out of it in their intention to cause the turmoil and they seek out its interpretation; while, none else than Allah knows its interpretation! However, the erudite scholars in the knowledge maintain: "We firmly believe in it; it is entirely from our God! But, none can bear it in mind except persons with the rational intellect!"

8

رَبَّنَا لَا تُرِخْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ
لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

[Mohsin Khan] (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower,"
[Pickthal] Our Lord! Cause not our hearts to stray after Thou hast guided us, and bestow upon us mercy from Thy Presence. Lo! Thou, only Thou, art the Bestower.
[Shakir] Our Lord! make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver.
[Yusuf Ali] "Our Lord!" (they say), "let not our hearts deviate now after Thou hast guided us, but grant us mercy from Thee: for Thou art the Grantor of bounties without measure."
MTqUsmni. Our Lord, do not let our hearts deviate from the right path after You have given us guidance, and bestow upon us mercy from Your own. Surely, You, and You alone, are the One who bestows in abundance

MMhmud- (see below for 8 & 9)
DrLiaqat

9

رَبَّنَا إِنَّكَ جَامِعُ
النَّاسِ لِلْيَوْمِ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِيعَادَ

[Mohsin Khan] Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise,"
[Pickthal] Our Lord! Lo! it is Thou Who gatherest mankind together to a Day of which there is no doubt. Lo! Allah faileth not to keep the tryst.
[Shakir] Our Lord! surely Thou art the Gatherer of men on a day about which there is no doubt; surely Allah will not fail (His) promise.
[Yusuf Ali] "Our Lord! Thou art He that will gather mankind together against a day about which there is no doubt: for Allah never fails in His promise."
MTqUsmni Our Lord, You are going to assemble all the people on a day in (the occurrence of) which there is no doubt. Verily, Allah does not back out of His promise..

8

9

10

MMhmud- "O our God not let our hearts go in deviance after you having guided us rightly; and bestow your exclusive mercy
DrLiaqat upon us; imperative indeed, you are the infinite donator! O our God you are definite going to collect the humankind altogether on the day, that no doubt is therein; for sure Allah never reneges on the pledged meet up!"

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ
مَنْ اللَّهَ شَيْئاً وَأُولَئِكَ هُمْ وَقُودُ النَّارِ

[Mohsin Khan] Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.
[Pickthal] (On that Day) neither the riches nor the progeny of those who disbelieve will aught avail them with Allah. They will be fuel for Fire.
[Shakir] (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah, and these it is who are the fuel of the fire.
[Yusuf Ali] Those who reject faith—neither their possessions nor their (numerous) progeny will avail them aught against Allah: they are themselves but fuel for the fire.
MTqUsmni Surely, those who disbelieve, their wealth and their children shall not suffice them in the least against Allah. Those are the fuel of the Fire

MMhmud- Certainly, those who decline to believe, neither their assets nor their brood can suffice against even a bit from
DrLiaqat Allah! Thus, these are people who will be the fuel of combustion!

11

كَذَّابَ آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ
وَاللَّهُ شَدِيدُ الْعِقَابِ

[Mohsin Khan] Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), so Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.
[Pickthal] Like Pharaoh's folk and those who were before them, they disbelieved Our revelations and so Allah seized them for their sins. And Allah is severe in punishment.

[Shakir] Like the striving of the people of Firon and those before them; they rejected Our communications, so Allah destroyed them on account of their faults; and Allah is severe in requiting (evil).
 [Yusuf Ali] (Their plight will be) no better than that of the people of Pharaoh, and their predecessors: they denied Our Signs, and Allah called them to account for their sins. For Allah is strict in punishment.

MTqUsmnia case similar to that of the House of Pharaoh and those before them. They denied our signs. So, Allah seized them for their sins. Allah is severe in punishment.

MMhmud- A plight in the manner of Pharaoh Clan, and people previous to them, who had denied our manifestations; so,
 DrLiaqat Allah did grab hold of them by virtue of their sins! And, Allah is the most intense in the retribution!

12

قُلْ لِلَّذِينَ كَفَرُوا سَعْيُهُمْ
 وَتَحْشُرُونَ إِلَىٰ جَهَنَّمَ وَيَسَّ الْمِهَادُ

[Mohsin Say (O Muhammad SAW) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst
 Khan] indeed is that place to rest."

[Pickthal] Say (O Muhammad) unto those who disbelieve: Ye shall be overcome and gathered unto Hell, an evil resting-place.

[Shakir] Say to those who disbelieve: You shall be vanquished, and driven together to hell; and evil is the resting-place.

[Yusuf Ali] Say to those who reject Faith: "Soon will ye be vanquished and gathered together to Hell—an evil bed indeed (to lie on)!".

MTqUsmni Say to those who disbelieve: .You shall soon be overcome and shall be gathered into Hell. Indeed, it is an evil bed (in which) to rest..

MMhmud- You proclaim for the nonbelievers: "shortly you will be subjugated, then, you will be rounded up towards the
 DrLiaqat hell!! What a worst site to embrace!"

13

قَدْ كَانَ
 لَكُمْ آيَةٌ فِي فِئَتَيْنِ الْتَقَتَا فِئَةٌ تُقَاتِلُ فِي سَبِيلِ اللَّهِ
 وَأُخْرَىٰ كَافِرَةٌ يَرَوْنَهُمْ مِّثْلَهُمْ رَأْيَ الْعَيْنِ وَاللَّهُ
 يُؤَيِّدُ بِنَصْرِهِ مَن يَشَاءُ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي
 الْأَبْصَارِ

[Mohsin There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr): One
 Khan] was fighting in the Cause of Allâh, and as for the other (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (Tafsir At-Tabarî).

[Pickthal] There was a token for you in two hosts which met: one army fighting in the way of Allah, and another disbelieving, whom they saw as twice their number, clearly, with their very eyes. Thus Allah strengtheneth with His succor whom He will. Lo! herein verily is a lesson for those who have eyes.

[Shakir] Indeed there was a sign for you in the two hosts (which) met together in encounter; one party fighting in the way of Allah and the other unbelieving, whom they saw twice as many as themselves with the sight of the eye and Allah strengthens with His aid whom He pleases; most surely there is a lesson in this for those who have sight.

[Yusuf Ali] "There has already been for you a Sign in the two armies that met (in combat): one was fighting in the cause of Allah the other resisting Allah; these saw with their own eyes twice their number. But Allah doth support with His aid whom He pleaseth. In this is a warning for such as have eyes to see."

MTqUsmni There was a sign for you in the two groups who confronted each other: One group fighting in the way of Allah, and the other disbelieving, seeing themselves as twice their number, with open eyes. And Allah gives strength with His help to whomsoever He wills. Indeed, there is a lesson therein for those who have eyes..

MMhmud- There occurred a matter of great significance for you in those two warring troops; a troop battling in the cause
 DrLiaqat of Allah, and the other in the betrayal! They perceived them by sight very equivalent to themselves; as, Allah enforces with His aid to whomever He wishes for! Surely, lies in that an admonitory lesson for bearers of the vision!

14

زَيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ
 وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
 وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ
 الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَهُ حَسَنُ الْمَبَاقِ

[Mohsin Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded
 Khan] beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the

excellent return (Paradise with flowing rivers) with Him.

[Pickthal] Beautified for mankind is love of the joys (that come) from women and offspring; and stored-up heaps of gold and silver, and horses branded (with their mark), and cattle and land. That is comfort of the life of the world. Allah! With Him is a more excellent abode.

[Shakir] The love of desires, of women and sons and hoarded treasures of gold and silver and well bred horses and cattle and tilth, is made to seem fair to men; this is the provision of the life of this world; and Allah is He with Whom is the good goal (of life).

[Yusuf Ali] Fair in the eyes of men is the love of things they covet: women and sons; heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to Allah is the best of the goals (to return to).

MTqUsmni It has been made attractive for people to love the desired things; that is, women, children, hoarded heaps of gold and silver, branded horses, cattle and tillage. That is an enjoyment of the worldly life; but with Allah lies the beauty of the final resort.

MMhmud- The fondness of the lusts got elegant for humankind as regards the women, and the male brood, and the vaulted collections of gold and silver; as well as, about the thoroughbred herd of horses, and the cattle droves, and the field of cultivation; these are utilities of the worldly life; but, Allah has with Him the super excellence of the final retreat!

15

قُلْ أُوتِيتُكُمْ بِخَيْرٍ مِّنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا عِندَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُّطَهَّرَةٌ وَرِضْوَانٌ مِّنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

[Mohsin Khan] Say: "Shall I inform you of things far better than those? For Al-Muttaqûn (the pious - see V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and Azwâjun Mutahharatun (purified mates or wives), And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves"

[Pickthal] Say: Shall I inform you of something better than that? For those who keep from evil, with their Lord, are Gardens underneath which rivers flow wherein they will abide, and pure companions, and contentment from Allah. Allah is Seer of His bondmen,

[Shakir] Say: Shall I tell you what is better than these? For those who guard (against evil) are gardens with their Lord, beneath which rivers flow, to abide in them, and pure mates and Allah's pleasure; and Allah sees the servants.

[Yusuf Ali] Say: shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord with rivers flowing beneath; therein is their eternal home; with companions pure (and holy) and the good pleasure of Allah. For in Allah's sight are (all) His servants.—

MTqUsmni Say: .Shall I tell you what is far better than that? For those who fear (Allah), there are gardens with their Lord, beneath which rivers flow, where they shall live forever, with purified wives, and approval from Allah. Allah is watchful over His servants..

MMhmud- You say: "should I enlighten you with the better than that one?" Beside their God is set, for the reverently pious people, the orchards, beneath which streams the rivulets wherein they will dwell forever; also, the immaculate wives; as well as, the liking with pleasure by Allah! As, Allah is the comprehensive observant of His beings! People who implore: "O our God we acceded to believe resolutely; so, absolve us of our sins and get us rid of the fire punishment!"

16

الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا أَمَتٌ فَأَغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ

[Mohsin Khan] Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

[Pickthal] Those who say: Our Lord! Lo! we believe. So forgive us our sins and guard us from the punishment of Fire;

[Shakir] Those who say: Our Lord! surely we believe, therefore forgive us our faults and save us from the chastisement of the fire.

[Yusuf Ali] (Namely) those who say: "Our Lord! we have indeed believed: forgive us, then our sins, and save us from the agony of the fire."—

MTqUsmni Those (are the ones) who say: .Our Lord, surely we have believed, so forgive us our sins and save us from the punishment of the Fire,.

MMhmud- [See 15&16 above]

DrLiaqat

17

الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَانِتِينَ

وَالْمُتَّقِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

- [Mohsin Khan] (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the Zakât and alms in the Way of Allâh] and those who pray and beg Allâh's Pardon in the last hours of the night.
- [Pickthal] The steadfast, and the truthful, and the obedient, those who spend (and hoard not), those who pray for pardon in the watches of the night.
- [Shakir] The patient, and the truthful, and the obedient, and those who spend (benevolently) and those who ask forgiveness in the morning times.
- [Yusuf Ali] Those who show patience, firmness and self-control; who are true (in word and deed); who worship devoutly; who spend (in the way of Allah); and who pray for forgiveness in the early hours of the morning.
- MTqUsmni (and those who are) the patient, the truthful and the devout, who spend (in Allah's way) and who seek forgiveness in pre-dawn hours..

MMHmud- People who remain steadfast with patience; always truthful, so also, submissive with contentment; as well as,
DrLiaqat who are kind spenders and beseechers of the forgiveness at wee hours!

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ وَأُولُوا الْعِلْمِ قَانِمًا بِالْقِسْطِ
لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

- [Mohsin Khan] Allâh bears witness that Lâ ilâha illa Huwa (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. Lâ ilâh illa Huwa (none has the right to be worshipped but He), the All-Mighty, the All-Wise.
- [Pickthal] Allah (Himself) is Witness that there is no God save Him. And the angels and the men of learning (too are witness). Maintaining His creation in justice, there is no God save Him the Almighty, the Wise.
- [Shakir] Allah bears witness that there is no god but He, and (so do) the angels and those possessed of knowledge, maintaining His creation with justice; there is no god but He, the Mighty, the Wise.
- [Yusuf Ali] There is no god but He: that is the witness of Allah His angels and those endued with knowledge, standing firm on justice. There is no god but He, the Exalted in Power, the Wise.
- MTqUsmni Allah bears witness that there is no god but He ___ and (so do) the angels and the men of knowledge ___ being the One who maintains equity. There is no god but He, the Mighty, the Wise.

MMHmud- Allah testifies that He alone and none apart from Him is the supreme ruler; so do the angels and the real erudite
DrLiaqat ones! The maintainer of entirety with fairness, that except for Him none is the supreme command; the almighty, the wisest!

إِنَّ الدِّينَ عِنْدَ
اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ
بَعْدِ مَا جَاءَهُمُ الْعِلْمُ بَغْيًا بَيْنَهُمْ وَمَنْ يَكْفُرْ بِآيَاتِ
اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

- [Mohsin Khan] Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the Ayât (proofs, evidences, verses, signs, revelations, etc.) of Allâh, then surely, Allâh is Swift in calling to account.
- [Pickthal] Lo! religion with Allah (is) the Surrender (to His Will and guidance). Those who (formerly) received the Scripture differed only after knowledge came unto them, through transgression among themselves. Whoso disbelieveth the revelations of Allah (will find that) lo! Allah is swift at reckoning.
- [Shakir] Surely the (true) religion with Allah is Islam, and those to whom the Book had been given did not show opposition but after knowledge had come to them, out of envy among themselves; and whoever disbelieves in the communications of Allah then surely Allah is quick in reckoning.
- [Yusuf Ali] The Religion before Allah is Islam (submission to His will): nor did the people of the Book dissent therefrom except through envy of each other, after knowledge had come to them. But if any deny the Signs of Allah, Allah is swift in calling to account.
- MTqUsmni Truly, the (recognized) religion in the sight of Allah is Islam . Those who have been given the Book did not differ (among themselves) until after the knowledge had come to them, (and all this) due to envy against each other. Whoever denies the verses of Allah, then, Allah is swift at reckoning.

MMHmud- The real doctrine in the perspective of Allah is Islam; though, people who were given the scripture deviated not
DrLiaqat but to surpass each other among themselves, after the knowledge having reached to them! So, whosoever renounces verses of Allah; be sure then, Allah is prompt at reckoning!

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ
وَجْهِيَ لِلَّهِ وَمَنِ اتَّبَعَ وَقُلْ لِلَّذِينَ أُوتُوا الْكِتَابَ وَالْأُمِّيِّينَ
أَسْلَمْتُمْ فَإِنْ أَسْلَمُوا فَقَدِ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا
عَلَيْكُمُ الْبَلَاغُ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ

- [Mohsin Khan] So if they dispute with you (Muhammad SAW) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves
- [Pickthal] And if they argue with thee, (O Muhammad), say: I have surrendered my purpose to Allah and (so have) those who follow me. And say unto those who have received the Scripture and those who read not: Have ye (too) surrendered? If they surrender, then truly they are rightly guided, and if they turn away, then it is thy duty only to convey the message (unto them). Allah is Seer of (His) bondmen.
- [Shakir] But if they dispute with you, say: I have submitted myself entirely to Allah and (so) every one who follows me; and say to those who have been given the Book and the unlearned people: Do you submit yourselves? So if they submit then indeed they follow the right way; and if they turn back, then upon you is only the delivery of the message and Allah sees the servants.
- [Yusuf Ali] So if they dispute with thee say: "I have submitted my whole self to Allah and so have those who follow me." And say to the people of the Book and to those who are unlearned: "Do ye (also) submit yourselves?" if they do, they are in right guidance, but if they turn back, thy duty is to convey the Message; and in Allah's sight are (all) His servants.
- MTqUsmni Then, if they argue with you, say: .I have submitted myself to Allah, and (so did) those who have followed me.. And say to those who have been given the Book, and to the unlettered: .Do you submit?. If they submit, they will be on the right path. Yet, if they turn back, then you have only to convey the message. Allah is watchful over (all of) His servants.
- MMhmud- If they still argue with you, then say: "I have fully submitted my will to Allah, so have those who abide by me!"
DrLiaqat And, ask those who were conferred with the scripture and those sans any to read: "Do you accede to submit?" Afterward, if they so accede, they thus got the right guidance; and, if they turn away, then, the only obligation upon you is to convey! While, Allah is the comprehensive observant of His beings!

21

إِنَّ الَّذِينَ يَكْفُرُونَ
بآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ وَيَقْتُلُونَ
الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ فَبَشِّرْهُمْ
بِعَذَابِ أَلِيمٍ {21}

- [Mohsin Khan] Verily! Those who disbelieve in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, ... then announce to them a painful torment.
- [Pickthal] Lo! those who disbelieve the revelations of Allah, and slay the prophets wrongfully, and slay those of mankind who enjoin equity: promise them a painful doom.
- [Shakir] Surely (as for) those who disbelieve in the communications of Allah and slay the prophets unjustly and slay those among men who enjoin justice, announce to them a painful chastisement.
- [Yusuf Ali] As to those who deny the Signs of Allah, and in defiance of right, slay the Prophets, and slay those who teach just dealing with mankind, announce to them a grievous penalty.
- MTqUsmni Surely, those who reject the verses of Allah and slay the prophets unjustly, and slay those of the people who bid justice, give them the good news' of a painful punishment.
- MMhmud-
DrLiaqat (see below 21 & 22)

22

أُولَئِكَ الَّذِينَ خَبَطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ {22}

- [Mohsin Khan] They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.
- [Pickthal] Those are they whose works have failed in the world and the Hereafter; and they have no helpers.
- [Shakir] Those are they whose works shall become null in this world as well as the hereafter, and they shall have no helpers.
- [Yusuf Ali] They are those whose works will bear no fruit in this world and in the Hereafter, nor will they have anyone to help.
- MTqUsmni Those are the ones whose deeds have gone to waste in this world and in the Hereafter. For them there are no helpers.

- 21 MMhmud- In fact, those who are disbelieving in the verses of Allah, and, killing the prophets sheer unjustly; killing also the
22 DrLiaqat persons who are commanding with fairness between the mankind; ensuing indeed, inform them of the agonizing punishment! Such are people whose deeds are rendered void in the world and the hereafter; and for them no one will be the supporter! (21 & 22)

23

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَى كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ وَهُمْ مُّعْرِضُونَ (23)

- [Mohsin Khan] Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.
- [Pickthal] Hast thou not seen how those who were given a portion of the Scripture are called to the Scripture of Allah (in their disputes) that it may judge between them; then a faction of them turn away, being opposed (to it)?
- [Shakir] Have you not considered those (Jews) who are given a portion of the Book? They are invited to the Book of Allah that it might decide between them, then a part of them turn back and they withdraw.
- [Yusuf Ali] Hast thou not turned thy thought to those who have been given a portion of the Book? They are invited to the Book of Allah, to settle their dispute, but a party of them turn back and decline (the arbitration).
- MTqUsmni Did you not observe those who have been given a share from the Book? They are invited to the Book of Allah, so that it may decide between them. Then, a group from them goes back, turning their faces away.

23 MMHmud-DrLiaqat

Have you not observed people, who have been given a share from the scripture; as called upon to hold the scripture of Allah the final judge between them, ensuing, a party from them retracted, and they turned hostile!

24

ذَٰلِكَ بِأَنَّهُمْ قَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَاتٍ وَغَرَّهُمْ فِي دِينِهِمْ مَا كَانُوا يَفْتَرُونَ {24}

- [Mohsin Khan] This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.
- [Pickthal] That is because they say: The Fire will not touch us save for a certain number of days. That which they used to invent hath deceived them regarding their religion.
- [Shakir] This is because they say: The fire shall not touch us but for a few days; and what they have forged deceives them in the matter of their religion.
- [Yusuf Ali] This because they say: "The fire shall not touch us but for a few numbered days"; for their forgeries deceive them as to their own religion.
- MTqUsmni That is because they have said: .The Fire shall not touch us except for a few days.. Thus they are deceived in their faith by what they themselves used to invent.

24 MMHmud-DrLiaqat

This is in reality because they asserted: "never shall catch us the blaze; except for a few days!" as well as, whatever they used to devise held them decoyed concerning their religion!

25

فَكَيْفَ إِذَا جُمِعْنَا هُمْ لِيَوْمٍ لَا رَيْبَ فِيهِ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {25}

- [Mohsin Khan] How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.
- [Pickthal] How (will it be with them) when We have brought them all together to a Day of which there is no doubt, when every soul will be paid in full what it hath earned, and they will not be wronged.
- [Shakir] Then how will it be when We shall gather them together on a day about which there is no doubt, and every soul shall be fully paid what it has earned, and they shall not be dealt with unjustly?
- [Yusuf Ali] But how (will they fare) when We gather them together against a Day about which there is no doubt and each soul will be paid out just what it has earned, without (favour or) injustice?
- MTqUsmni Then, how (will it be) when We will gather them together on a day about which there is no doubt, and everybody will be paid in full for what he has earned, and they shall not be wronged?

25 MMHmud-DrLiaqat

At last, how it would be when we will assemble them on the day, there is no doubt wherein, and every soul will be adequately repaid for what he did accomplish! While, no injustice to them will be done!

26

قُلِ اللَّهُمَّ مَالِكُ الْمُلْكِ تُؤْتِي الْمُلْكَ مَن تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّن تَشَاءُ وَتُعِزُّ مَن تَشَاءُ وَتُذِلُّ مَن تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ {26}

- [Mohsin Khan] Say (O Muhammad SAW): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will."

will. In Your Hand is the good. Verily, You are Able to do all things.

[Pickthal] Say: O Allah! Owner of Sovereignty! Thou givest sovereignty unto whom Thou wilt, and Thou withdrawest sovereignty from whom Thou wilt. Thou exaltest whom Thou wilt, and Thou abasest whom Thou wilt. In Thy hand is the good. Lo! Thou art Able to do all things.

[Shakir] Say: O Allah, Master of the Kingdom! Thou givest the kingdom to whomsoever Thou pleasest and takest away the kingdom from whomsoever Thou pleasest, and Thou exaltest whom Thou pleasest and abasest whom Thou pleasest in Thin hand is the good; surety, Thou hast power over all things.

[Yusuf Ali] Say: "O Allah! Lord of Power (and Rule) Thou givest Power to whom Thou pleasest and Thou strippest off power from whom Thou pleasest thou enduest with honour whom thou pleasest, and Thou bringest low, whom Thou pleasest; in Thy hand is all Good. Verily, over all things Thou hast power.

MTqUsmni Say: .O Allah, O Lord of the Kingdom, You give kingdom to whom You will, and take kingdom away from whom You will; and You bestow honor on whom You will, and bring disgrace to whom You will. In your hand lies the betterment (of everyone). You are surely powerful over everything.

26 MMhmud- You proclaim: "O Allah, the exclusive owner of the kingdom! You may confer the kingdom to whomsoever you
DrLiaqat want, and, You may snatch the kingdom from whomsoever you want, as well, you may dignify him to whom you wish, and you may degrade him to whom you so wish! In Your possession is the worth! By all means, You are the omnipotent over every matter!"

27

تُولِجُ اللَّيْلَ
فِي النَّهَارِ وَتُولِجُ النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

[Mohsin Khan] You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

[Pickthal] Thou causest the night to pass into the day, and Thou causest the day to pass into the night. And Thou bringest forth the living from the dead, and Thou bringest forth the dead from the living. And Thou givest sustenance to whom Thou chooseth, without stint.

[Shakir] Thou makest the night to pass into the day and Thou makest the day to pass into the night, and Thou bringest forth the living from the dead and Thou bringest forth the dead from the living, and Thou givest sustenance to whom Thou pleasest without measure.

[Yusuf Ali] "Thou causest the Night to gain on the Day, and Thou causest the Day to gain on the Night; Thou bringest the Living out of the Dead, and Thou bringest the Dead out of the Living; and Thou givest sustenance to whom Thou pleasest without measure."

MTqUsmni You make the night enter into the day, and make the day enter into the night; and You bring the living out from the dead, and bring the dead out from the living, and You give to whom You will beyond measure

27 MMhmud- "You traverse the night through the day; You also traverse the day through the night, moreover, You fetch the live
DrLiaqat out of the lifeless; You too fetch the nonliving out of the live, as well as, You do provide inestimable sustenance to whomsoever you like!"

28

لَا يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ وَمَنْ
يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلَّا أَنْ تَتَّقُوا مِنْهُمْ
تَقَاءَ وَيَحْذَرُكُمْ اللَّهُ نَفْسَهُ وَإِلَى اللَّهِ الْمَصِيرُ {28}

[Mohsin Khan] Let not the believers take the disbelievers as Auliya (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His Punishment), and to Allâh is the final return.

[Pickthal] Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security. Allah biddeth you beware (only) of Himself. Unto Allah is the journeying.

[Shakir] Let not the believers take the unbelievers for friends rather than believers; and whoever does this, he shall have nothing of (the guardianship of) Allah, but you should guard yourselves against them, guarding carefully; and Allah makes you cautious of (retribution from) Himself; and to Allah is the eventual coming.

[Yusuf Ali] Let not the Believers take for friends or helpers unbelievers rather than believers; if any do that, shall have no relation left with Allah except by way of precaution, that ye may guard yourselves from them. But Allah cautions you (to fear) Himself for the final goal is to Allah.

MTqUsmni The believers must not take the disbelievers as friends instead of the believers. And whoever does that has no relation with Allah whatsoever, unless you (do so) as a protective measure (in order to) save yourself from them. Allah warns you of Himself, for unto Allah is the return.

28 MMhmud- The believers should never hold the nonbelievers allies in lieu of Muslims, the one who still do this, thus, shall
DrLiaqat have none from Allah in any matter; save for, in case you take precautionary safeguard from them! Hence, Allah warns you of His essence! Toward Allah as such is the destined terminus!

29

قُلْ
إِنْ تَخْشَوْنَ مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمُهُ اللَّهُ وَيَعْلَمُ مَا فِي
السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {29}

[Mohsin Khan] Say (O Muhammad SAW): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."

[Pickthal] Say, (O Muhammad): Whether ye hide that which is in your breasts or reveal it, Allah knoweth it. He knoweth that which is in the heavens and that which is in the earth, and Allah is Able to do all things.

[Shakir] Say: Whether you hide what is in your hearts or manifest it, Allah knows it, and He knows whatever is in the heavens and whatever is in the earth, and Allah has power over all things.

[Yusuf Ali] Say: "Whether ye hide what is in your hearts or reveal it Allah knows it all. He knows what is in the heavens, and what is on earth. And Allah has power over all things.

MTqUsmni Say: .Whether you conceal what is in your hearts or reveal it, Allah will know it.. He knows what is in the heavens and what is in the earth. Allah is powerful over everything.

29 MMhmud- You pronounce: "whether you conceal whatever is in your hearts or reveal it, Allah knows it; He knows, as well,
DrLiaqat whatever exists in the heavens and whatever is there in the earth; by all means Allah is the omnipotent over every matter!"

30

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُخَضَّرًا وَمَا عَمِلَتْ
مِنْ سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيُحَذِّرُكُمُ
اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ {30}

[Mohsin Khan] On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His Punishment) and Allâh is full of Kindness to the (His) slaves.

[Pickthal] On the Day when every soul will find itself confronted with all that it hath done of good and all that it hath done of evil (every soul) will long that there might be a mighty space of distance between it and that (evil). Allah biddeth you beware of Him. And Allah is Full of Pity for (His) bondmen.

[Shakir] On the day that every soul shall find present what it has done of good and what it has done of evil, it shall wish that between it and that (evil) there were a long duration of time; and Allah makes you to be cautious of (retribution from) Himself; and Allah is Compassionate to the servants.

[Yusuf Ali] "On the day when every soul will be confronted with all the good it has done, and all the evil it has done, it will wish there were a great distance between it and its evil. But Allah cautions you (to fear) Him. And Allah is full of kindness to those that serve Him.

MTqUsmni On the day when everybody shall find present before him whatever good he did and whatever evil he wrought, he will wish there would have been a wide space between him and that (day). Allah warns you of Himself, and Allah is compassionate to (His) servants.

30 MMhmud- On that day every individual will find presented whatever the virtuous deed he carried out, as well, whatever he
DrLiaqat did of the evil; he would long for that had there been an extensive distance between him and it! Hence, Allah warns you of His essence; Allah, however, is the most considerate with the humans!

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ
فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ
{31}

[Mohsin Khan] Say (O Muhammad SAW to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the Sunnah), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."

[Pickthal] Say, (O Muhammad, to mankind): If ye love Allah, follow me; Allah will love you and forgive you your sins. Allah is Forgiving, Merciful.

[Shakir] Say: If you love Allah, then follow me, Allah will love you and forgive you your faults, and Allah is Forgiving, Merciful

[Yusuf Ali] Say: "If ye do love Allah, follow me: Allah will love you and forgive you your sins; for Allah is Oft-Forgiving, Most Merciful."

MTqUsmniSay (O Prophet): .If you really love Allah, then follow me, and Allah shall love you and forgive you your sins. Allah is Most-Forgiving, Very-Merciful..

31 MMhmud- (SEE BELOW FOR 31 & 32)

32 DrLiaqat

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ
الْكَافِرِينَ (32)

[Mohsin Khan] Say (O Muhammad SAW): "Obey Allâh and the Messenger (Muhammad SAW)." But if they turn away, then Allâh does not like the disbelievers

[Pickthal] Say: Obey Allah and the messenger. But if they turn away, lo! Allah loveth not the disbelievers (in His guidance).

[Shakir] Say: Obey Allah and the Messenger; but if they turn back, then surely Allah does not love the unbelievers.

[Yusuf Ali] Say: "Obey Allah and His Messenger"; but if they turn back, Allah loveth not those who reject Faith.

MTqUsmniSay: .Obey Allah and the Messenger.. Then, should they turn back, Allah does not love the disbelievers..

31 MMhmud- You tell: "If you in fact love Allah then follow me, Allah will love you too, furthermore, He will absolve you of
32 DrLiaqat your misdeeds; Allah is, as well, the most forgiving, extremely merciful!" Tell them to abide by Allah and the prophet; consequently, if they turn back, then, be aware Allah never likes the disbelievers

إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَآلَ إِبْرَاهِيمَ
وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ {33}

[Mohsin Khan] Allâh chose Adam, Nûh (Noah), the family of Ibrâhim (Abraham) and the family of 'Imrân above the 'Alamîn (mankind and jinn) (of their times)

[Pickthal] Lo! Allah preferred Adam and Noah and the Family of Abraham and the Family of 'Imran above (all His) creatures.

[Shakir] Surely Allah chose Adam and Nuh and the descendants of Ibrahim and the descendants of Imran above the nations.

[Yusuf Ali] Allah did choose Adam and Noah the family of Abraham, and the family of Imran above all people.

MTqUsmniVerily, Allah has chosen 'Adam and Nuh (Noah) and the House of Ibrahim and the House of =Imran over all the worlds

33 MMhmud- Allah specially selected Adam and Noah, as well, the clan of Abraham and the clan of Imran over the worlds; a
34 DrLiaqat progeny of some of it from another! Allah is the most omniscient the best listener!

ذُرِّيَّةَ بَعْضِهَا مِنْ بَعْضٍ وَاللَّهُ
سَمِيعٌ عَلِيمٌ {34}

[Mohsin Khan] Offspring, one of the other, and Allâh is the All-Hearer, All-Knower.

[Pickthal] They were descendants one of another. Allah is Hearer, Knower.

[Shakir] Offspring one of the other; and Allah is Hearing, Knowing.

[Yusuf Ali] Offspring, one of the other; and Allah heareth and knoweth all things.

MTqUsmnia progeny some of whom resembles the others (in faith). Allah is All-Hearing

33 MMhmud- Allah specially selected Adam and Noah, as well, the clan of Abraham and the clan of Imran over the worlds; a
34 DrLiaqat progeny of some of it from another! Allah is the most omniscient the best listener!

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ
مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ {35}

[Mohsin Khan] (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this, from me. Verily, You are the All-Hearer, the All-Knowing."

[Pickthal] (Remember) when the wife of 'Imran said: My Lord! I have vowed unto Thee that which is in my belly as a consecrated (offering). Accept it from me. Lo! Thou, only Thou, art the Hearer, the Knower!

[Shakir] When a woman of Imran said: My Lord! surely I vow to Thee what is in my womb, to be devoted (to Thy service); accept therefore from me, surely Thou art the Hearing, the Knowing.

[Yusuf Ali] Behold! a woman of Imran said: "O my Lord! I do dedicate into Thee what is in my womb for Thy special service so accept this of me! for Thou hearest and knowest all things."

MTqUsmni(Remember) when =Imran's wife said: .O my Lord, I have vowed that what is in my womb will be devoted exclusively for You. So, accept (it) from me. You, certainly You, are the All-Hearing, the All-Knowing..

35 MMhmud- When a wife of Imran prayed: "My God, I avow to devote consecrated for You whatever is there in my womb; You
DrLiaqat thus accept from me, You and only You are the omniscient the thorough listener!"

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعْتَ
وَلَيْسَ الذَّكَرُ كَالْأُنْثَىٰ وَإِنِّي سَمَّيْتُهَا مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ
وَذَرَيْتَهَا مِنَ الشَّيْطَانِ الرَّجِيمِ {36}

- [Mohsin Khan] Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," - and Allâh knew better what she brought forth, - "And the male is not like the female, and I have named her Maryam (Mary), and I seek refuge with You (Allâh) for her and for her offspring from Shaitan (Satan), the outcast."
- [Pickthal] And when she was delivered she said: My Lord! Lo! I am delivered of a female - Allah knew best of what she was delivered - the male is not as the female; and lo! I have named her Mary, and lo! I crave Thy protection for her and for her offspring from Satan the outcast.
- [Shakir] So when she brought forth, she said: My Lord! Surely I have brought it forth a female-- and Allah knew best what she brought forth-- and the male is not like the female, and I have named it Marium, and I commend her and her offspring into Thy protection from the accursed Shaitan.
- [Yusuf Ali] When she was delivered she said: "O my Lord! behold! I am delivered of a female child!" And Allah knew best what she brought forth, "And is not the male like the female. I have named her Mary and I commend her and her offspring to Thy protection from the Evil One, the Rejected."
- 36 MTqUsmni So, when she delivered her, she said: .O my Lord, I have delivered her, a female child..__And Allah knew better what she had delivered, and the male was not like the female _____. I have named her Maryam, and I place her and her progeny under Your shelter against Satan, the rejected..

- 36 MMhmd-DrLiaqat Subsequently, having delivered her she said: "my God, in fact I delivered her a female!" While, Allah knew well about what she delivered. "But, never a male can be like a female. Now, I name her as Maryam and earnestly seek your refuge for her and her progeny from Satan, the banished demon!"

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ
حَسَنٍ وَأَنْبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا
زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَهَا رِزْقًا قَالَ يَا مَرْيَمُ أَنَّىٰ لَكَ هَٰذَا
قَالَتْ هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ {37}

- [Mohsin Khan] So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zachariya). Every time he entered Al-Mihrâb to (visit) her, he found her supplied with sustenance. He said: "O Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit."
- [Pickthal] And her Lord accepted her with full acceptance and vouchsafed to her a goodly growth; and made Zachariah her guardian. Whenever Zachariah went into the sanctuary where she was, he found that she had food. He said: O Mary! Whence cometh unto thee this (food)? She answered: It is from Allah. Allah giveth without stint to whom He will.
- [Shakir] So her Lord accepted her with a good acceptance and made her grow up a good growing, and gave her into the charge of Zakariya; whenever Zakariya entered the sanctuary to (see) her, he found with her food. He said: O Marium! whence comes this to you? She said: It is from Allah. Surely Allah gives to whom He pleases without measure.
- [Yusuf Ali] Right graciously did her Lord accept her: He made her grow in purity and beauty; to the care of Zakariya was she assigned. Every time that he entered (her) chamber to see her, he found her supplied with sustenance. He said: "O Mary! whence (comes) this to you?" She said: "From Allah: for Allah provides sustenance to whom He pleases, without measure."
- 37 MTqUsmni So, her Lord accepted her, a good acceptance, and made her grow, a good growth, and made Zakariyya her guardian. Whenever Zakariyya visited her at the place of worship, he found food with her. He said: .Maryam, from where did you have this?. She said: .It is from Allah. Surely, Allah gives whom He wills without
- 37 MMhmd-DrLiaqat Following, her God accepted her with a splendid acceptance, and, grown her to a blissful persona; while, Zachariah fostered her, every time he entered the niche to look after her, he used to find edibles near her; "O Maryam, how come this of you?" She used to say: "that occurs from the side of Allah; Allah indeed provides sustenance beyond the concept to whomsoever He wants!"

هَٰذَاكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً
طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ {38}

[Mohsin Khan] At that time Zakariyâ (Zachariya) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."
 [Pickthal] Then Zachariah prayed unto his Lord and said: My Lord! Bestow upon me of Thy bounty goodly offspring. Lo! Thou art the Hearer of Prayer.
 [Shakir] There did Zakariya pray to his Lord; he said: My Lord! grant me from Thee good offspring; surely Thou art the Hearer of prayer.
 [Yusuf Ali] There did Zakariya pray to his Lord saying: "O my Lord! Grant unto me from Thee a progeny that is pure; for Thou art He that heareth prayer!"
 MTqUsmni Thereupon, Zakariyya prayed to his Lord. He said: .O my Lord, grant me from Your own (power) a goodly progeny. Verily, You are the One who listens to the prayer..

38 MMhmud- DrLiaqat Thence upon Zachariah implored to His God, praying: "My God, bless me especial from you with offspring, so nice; definitely, You are the listener of prayer!"

فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ
 يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَى مُصَدِّقًا بِكَلِمَةٍ مِّنَ
 اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ {39}

[Mohsin Khan] Then the angels called him, while he was standing in prayer in Al-Mihrâb (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the Word from Allâh [i.e. the creation of 'Īsā (Jesus) A.S., the Word from Allâh ("Be!" - and he was!)], noble, keeping away from sexual relations with women, a Prophet, from among the righteous."
 [Pickthal] And the angels called to him as he stood praying in the sanctuary: Allah giveth thee glad tidings of (a son whose name is) John, (who cometh) to confirm a word from Allah lordly, chaste, a prophet of the righteous.
 [Shakir] Then the angels called to him as he stood praying in the sanctuary: That Allah gives you the good news of Yahya verifying a Word from Allah, and honorable and chaste and a prophet from among the good ones.
 [Yusuf Ali] While he was standing in prayer in the chamber, the angels called unto him: "Allah doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah and (be besides) noble, chaste, and a Prophet,—of the (goodly) company of the righteous."
 MTqUsmni So then, when he stood praying in the place of worship, the angels called out to him saying: .Allah gives you the good news of YaHya who shall come to confirm a word of Allah and shall be a chief, abstinent (from women), a prophet and one of the righteous..

39 MMhmud- DrLiaqat Thereafter, the angels pronounced to him while he stood praying Salah in the niche: "Allah gives you glad news of Yahyah; fully approving the word from Allah and the noble head, as well, the chaste abstinent; furthermore, a prophet, and was one among the virtuous beings!

قَالَ رَبِّ
 أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ قَالَ
 كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ {40}

[Mohsin Khan] He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."
 [Pickthal] He said: My Lord! How can I have a son when age hath overtaken me already and my wife is barren? (The angel) answered: So (it will be). Allah doeth what He will.
 [Shakir] He said: My Lord! when shall there be a son (born) to me, and old age has already come upon me, and my wife is barren? He said: even thus does Allah what He pleases.
 [Yusuf Ali] He said: "O my Lord! how shall I have a son, seeing I am very old, and my wife is barren?" "Thus" was the answer "Doth Allah accomplish what He willeth."
 40 MTqUsmni He said: .O my Lord, how shall I have a boy when old age has come upon me and my wife is barren?. Said He: .That is how Allah does what He wills..

40 MMhmud- DrLiaqat He asked, "my God, how could I get a son while I reached far off in senility and my wife is also infertile?" He replied, "That is how Allah accomplishes whatsoever He wants!"

قَالَ رَبِّ اجْعَلْ لِّي آيَةً
 قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا رَمْرًا وَادْكُرُ
 رَبَّكَ كَثِيرًا وَسَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ {41}

[Mohsin Khan] He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three

Khan] days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."

[Pickthal] He said: My Lord! Appoint a token for me. (The angel) said: The token unto thee (shall be) that thou shalt not speak unto mankind three days except by signs. Remember thy Lord much, and praise (Him) in the early hours of night and morning.

[Shakir] He said: My Lord! appoint a sign for me. Said He: Your sign is that you should not speak to men for three days except by signs; and remember your Lord much and glorify Him in the evening and the morning.

[Yusuf Ali] He said: "O my Lord! Give me a sign!" "Thy Sign" was the answer "shall be that thou shalt speak to no man for three days but with signals. Then celebrate the praises of thy Lord again and again and glorify Him in the evening and in the morning."

MTqUsmni He said: .O my Lord, set for me a sign.. Said He: .Your sign is that you shall not be able to speak to people for three days except through gestures. Remember your Lord much; and proclaim His purity in the evening and the morning..

41 MMhmud- He said, "My God, assign for me an indication." He was told "Your indication would be that you will not talk to
DrLiaqat people for three days except by gesture! Therefore, invoke your God very much, and remain in adulation by dusk and dawn!"

وَإِذْ قَالَتِ
الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ اصْطَفَاكِ وَطَهَّرَكِ وَاصْطَفَاكِ
عَلَى نِسَاءِ الْعَالَمِينَ {42}

[Mohsin Khan] And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you, purified you (from polytheism and disbelief), and chosen you above the women of the 'Alamîn (mankind and jinn) (of her lifetime)."

[Pickthal] And when the angels said: O Mary! Lo! Allah hath chosen thee and made thee pure, and hath preferred thee above (all) the women of creation.

[Shakir] And when the angels said: O Marium! surely Allah has chosen you and purified you and chosen you above the women of the world.

[Yusuf Ali] Behold! The angels said: "O Mary! Allah hath chosen thee and purified thee;—chosen thee above the women of all nations.

MTqUsmni And when the angels said: .O Maryam, Allah has chosen you and purified you and chosen you over the women of all the worlds.

MMhmud- (see below for 42 & 43)
DrLiaqat

يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَاسْجُدِي
وَارْكَعِي مَعَ الرَّاكِعِينَ {43}

[Mohsin Khan] O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and Irkâ'i (bow down) along with Ar-Râki'ûn (those who bow down)."

[Pickthal] O Mary! Be obedient to thy Lord, prostrate thyself and bow with those who bow (in worship).

[Shakir] O Marium! keep to obedience to your Lord and humble yourself, and bow down with those who bow.

[Yusuf Ali] "O Mary! worship thy Lord devoutly; prostrate thyself, and bow down (in prayer) with those who bow down."

MTqUsmni O Maryam, stand in devotion to your Lord and prostrate yourself and bow down in Ruku= with those who bow..

42 MMhmud- And, the instance when the angels said: "O Maryam! Allah has specially preferred you and got you immaculate,
43 DrLiaqat moreover, selected you above the women of the entire worlds! O Maryam! You must be submissive with contentment to your God; you should kneel down to prostrate, and bow yourself along with those who bow in worship!"

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ
إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَقُولُونَ أَفَلَا مَهْمُ أَيُّهُمْ يَكْفُلُ
مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ {44}

[Mohsin Khan] This is a part of the news of the Ghaib (unseen, i.e. the news of the past nations of which you have no knowledge) which We revealed to you (O Muhammad SAW). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed

[Pickthal] This is of the tidings of things hidden. We reveal it unto thee (Muhammad). Thou wast not present with them when they threw their pens (to know) which of them should be the guardian of Mary, nor wast thou present with them when they quarrelled (thereupon).

[Shakir] This is of the announcements relating to the unseen which We reveal to you; and you were not with them when they cast their pens (to decide) which of them should have Marium in his charge, and you were not with them when they contended one with another.

[Yusuf Ali] This is part of the tidings of the things unseen, which We reveal unto thee (O Prophet!) by inspiration; thou wast not

with them when they cast lots with arrows, as to which of them should be charged with the care of Mary; nor wast thou with them when they disputed (the point).

MTqUsmni This is a part of the news of the unseen We reveal to you (O Prophet!). You were not with them when they were casting their pens (to decide) who, from among them, should be the guardian of Maryam, nor were you with them when they were quarrelling.

44 MMhmud- These are some of the information of the unseen that we reveal unto you; otherwise, you were not in their
DrLiaqat vicinity when they were casting their darts a propos who should foster Maryam among them; neither you were in their vicinity when they wrangled over!

إِذْ قَالَتْ
الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ {45}

[Mohsin Khan] (Remember) when the angels said: "O Maryam (Mary)! Verily, Allāh gives you the glad tidings of a Word ["Be!" - and he was! i.e. 'Īsā (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Īsā (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allāh."

[Pickthal] (And remember) when the angels said: O Mary! Lo! Allah giveth thee glad tidings of a word from him, whose name is the Messiah, Jesus, son of Mary, illustrious in the world and the Hereafter, and one of those brought near (unto Allah).

[Shakir] When the angels said: O Marium, surely Allah gives you good news with a Word from Him (of one) whose name is the ' . Messiah, Isa son of Marium, worthy of regard in this world and the hereafter and of those who are made near (to Allah).

[Yusuf Ali] Behold! the angels said "O Mary! Allah giveth thee glad tidings of a Word from Him: his name will be Christ Jesus, the son of Mary held in honour in this world and the Hereafter and of (the company of) those nearest to Allah.

MTqUsmni (Remember the time) when the angels said: .O Maryam, Allah gives you the good news of a Word from Him whose name is MasiH Isa , the son of Maryam (the Messiah, Jesus, son of Mary) a man of status in this world and in the Hereafter, and one of those who are near (to Allah).

45 MMhmud- (see 45 7 46 below)
DrLiaqat

وَيَكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ {46}

[Mohsin Khan] "He will speak to the people in the cradle and in manhood, and he will be one of the righteous."

[Pickthal] He will speak unto mankind in his cradle and in his manhood, and he is of the righteous.

[Shakir] And he shall speak to the people when in the cradle and when of old age, and (he shall be) one of the good ones.

[Yusuf Ali] "He shall speak to the people in childhood And in maturity and he shall be (of the company) of the righteous."

MTqUsmni He shall speak to people while (he is still) in the cradle, and also later, when he is of mature age; and he shall be one of the righteous.

45 MMhmud- The instance when the angels said: "O Maryam! Allah informs of a blessing to you with an aphorism from His
46 DrLiaqat own; his name will be the Messiah, Essa the son of Maryam, dearly esteemed in the world and the hereafter, as well, the one among the proximate beings! He will talk to people while in embrace, as well, in adulthood, and will be one among the virtuous beings!"

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ كَذَلِكَ
اللَّهُ يَخْلُقُ مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ {47}

[Mohsin Khan] She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allāh creates what He wills. When He has decreed something, He says to it only: "Be!" - and it is

[Pickthal] She said: My Lord! How can I have a child when no mortal hath touched me? He said: So (it will be). Allah createth what He will. If He decreeth a thing, He saith unto it only: Be! and it is.

[Shakir] She said: My Lord! when shall there be a son (born) to I me, and man has not touched me? He said: Even so, Allah creates what He pleases; when He has decreed a matter, He only says to it, Be, and it is.

[Yusuf Ali] She said: "O my Lord! how shall I have a son when no man hath touched me?" He said: "Even so: Allah createth what He willeth; when He hath decreed a plan, He but saith to it 'Be', and it is!

MTqUsmni She said: .O my Lord, how shall I have a son while no human has ever touched me?. Said He: .That is how Allah creates what He wills. When He decides a matter, He simply says to it =Be', and it comes to be.

47 MMhmud- She asked, "My God, how can I have a son for me although no person ever contacted me?" He replied, "That is

DrLiaqat how Allah creates whatever He wants! When He resolves over a stratagem, merely He says for it 'Be done' and ultimately, it gets done!

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ {48}

[Mohsin Khan] And He (Allâh) will teach him [‘Īsā (Jesus)] the Book and Al-Hikmah (i.e. the Sunnah, the faultless speech of the Prophets, wisdom), (and) the Taurât (Torah) and the Injeel (Gospel)

[Pickthal] And He will teach him the Scripture and wisdom, and the Torah and the Gospel,

[Shakir] And He will teach him the Book and the wisdom and the Tavrat and the Injeel.

[Yusuf Ali] "And Allah will teach him the Book and Wisdom, the Torah and the Gospel.

48 MTqUsmniHe shall teach him the Book and the Wisdom, and the Torah and the Injil,

MMhmud- (see 48 & 49 below)
DrLiaqat

وَرَسُولًا إِلَى بَنِي إِسْرَائِيلَ أَنِّي قَدْ جِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ
أَنِّي أَخْلُقُ لَكُمْ مِّنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ
فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ
وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ وَأُنَبِّئُكُم بِمَا تَأْكُلُونَ وَمَا تَدَّخِرُونَ
فِي بُيُوتِكُمْ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ {49}

[Mohsin Khan] And will make him [‘Īsā (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, therein is a sign for you, if you believe.

[Pickthal] And will make him a messenger unto the Children of Israel, (saying): Lo! I come unto you with a sign from your Lord. Lo! I fashion for you out of clay the likeness of a bird, and I breathe into it and it is a bird, by Allah's leave. I heal him who was born blind, and the leper, and I raise the dead, by Allah's leave. And I announce unto you what ye eat and what ye store up in your houses. Lo! herein verily is a portent for you, if ye are to be believers.

[Shakir] And (make him) a messenger to the children of Israel: That I have come to you with a sign from your Lord, that I determine for you out of dust like the form of a bird, then I breathe into it and it becomes a bird with Allah's permission and I heal the blind and the leprous, and bring the dead to life with Allah's permission and I inform you of what you should eat and what you should store in your houses; most surely there is a sign in this for you, if you are believers.

[Yusuf Ali] "And (appoint him) an Messenger to the Children of Israel, (with this message): I have come to you with a sign from your Lord, in that I make for you out of clay as it were the figure of a bird, and breathe into it, and it becomes a bird by Allah's leave; and I heal those born blind, and the lepers and I quicken the dead by Allah's leave; and I declare to you what ye eat, and what ye store in your houses. Surely therein is a Sign for you if ye did believe.

49 MTqUsmniand (shall make him) a messenger to the Children of Isra'il (who will say to them): .I have come to you with a sign from your Lord, that is, I create for you from clay something in the shape of a bird, then I blow in it, and it becomes a living bird by the will of Allah; and I cure the born-blind and the leper, and I cause the dead to become alive by the will of Allah; and I inform you of what you eat and what you store in your homes. In this there is surely a sign for you, if you are (truly) believers.

48 MMhmud- Next, He will impart him with knowledge of the scripture and the prudence; also that of Torah
49 DrLiaqat and Injeel! And send him as envoy towards the offspring of Israel—"I reached you with a significant indication from your God; I virtually produce before you mold of a bird from the clay and then blow into it, as a result it becomes a real bird by the authority of Allah! I, as well, set clear the blind and the leper; also revive the dead by the authority of Allah! Moreover, I describe to you what you consume and what you conserve at your homes! There is a great significance for you in these provided you were the believers!"

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِقَالَ لَكُمْ
بَعْضَ الَّذِي حَرَّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِآيَةٍ مِّن رَّبِّكُمْ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا {50}

[Mohsin Khan] And I have come confirming that which was before me of the Taurât (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.

[Pickthal] And (I come) confirming that which was before me of the Torah, and to make lawful some of that which was forbidden unto you. I come unto you with a sign from your Lord, so keep your duty to Allah and obey me.

[Shakir] And a verifier of that which is before me of the Taurat and that I may allow you part of that which has been forbidden to you, and I have come to you with a sign from your Lord therefore be careful of (your duty to) Allah and obey me.

[Yusuf Ali] "(I have come to you), to attest the Law which was before me, and to make lawful to you part of what was (before) forbidden to you; I have come to you with a Sign from your Lord. So fear Allah and obey me.

50 MTqUsmni (I have come to you) confirming that (book) which is (sent down) prior to me, that is, the Torah, and to make permissible for you some of what was prohibited to you. I have come to you with a sign from your Lord. So, fear Allah and obey me.

50 MMhmud- "As the one to approve of whatever lay ahead from Torah; also, to amend for you as permissible, some of the
51 DrLiaqat entities which were proscribed upon you! Besides, I reached you with a significant indication from your God; therefore, hold Allah in utmost reverence and obey me! Indeed, Allah is the only God of me, as well, God of yours; thus, worship Him alone! This is the righteous path!"

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ {51}

[Mohsin Khan] Truly! Allāh is my Lord and your Lord, so worship Him (Alone). This is the Straight Path.

[Pickthal] Lo! Allah is my Lord and your Lord, so worship Him. That is a straight path.

[Shakir] Surely Allah is my Lord and your Lord, therefore serve Him; this is the right path.

[Yusuf Ali] "It is Allah who is my Lord and your Lord; then worship Him. This is a way that is straight."

51 MTqUsmni Allah is surely my Lord and your Lord. So, worship Him. This is the straight path..

MMhmud- (see 50 & 51 above)
DrLiaqat

فَلَمَّا أَحَسَّ عِيسَى مِنْهُمُ
الْكُفْرَ قَالَ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَوَارِيُّونَ نَحْنُ
أَنْصَارُ اللَّهِ آمَنَّا بِاللَّهِ وَأَشْهَدُ بَأَنَّا مُسْلِمُونَ {52}

[Mohsin Khan] Then when 'Īsā (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allāh's Cause?" Al-Hawāriyyūn (the disciples) said: "We are the helpers of Allāh; we believe in Allāh, and bear witness that we are Muslims (i.e. we submit to Allāh)."

[Pickthal] But when Jesus became conscious of their disbelief, he cried: Who will be my helpers in the cause of Allah? The disciples said: We will be Allah's helpers. We believe in Allah, and bear thou witness that we have surrendered (unto Him).

[Shakir] But when Isa perceived unbelief on their part, he said Who will be my helpers in Allah's way? The disciples said: We are helpers (in the way) of Allah: We believe in Allah and bear witness that we are submitting ones.

[Yusuf Ali] When Jesus found unbelief on their part, he said: "Who will be my helpers to (the work of) Allah?" Said the Disciples: "We are Allah's helpers we believe in Allah and do thou bear witness that we are Muslims.

MTqUsmni So, when Isa sensed disbelief in them, he said: .Who are my helpers in the way of Allah?. The disciples said: .We are helpers of Allah. We believe in Allah; so be our witness that we are Muslims..

52 MMhmud- (52 & 53 PLEASE SEE BELOW)

53 DrLiaqat

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ {53}

[Mohsin Khan] Our Lord! We believe in what You have sent down, and we follow the Messenger ['Īsā (Jesus)]; so write us down among those who bear witness (to the truth i.e. Lā ilāha ill-Allāh - none has the right to be worshipped but Allāh)

[Pickthal] Our Lord! We believe in that which Thou hast revealed and we follow him whom Thou hast sent. Enrol us among those who witness (to the truth).

[Shakir] Our Lord! we believe in what Thou hast revealed and we follow the messenger, so write us down with those who bear witness.

[Yusuf Ali] "Our Lord! we believe in what thou hast revealed, and we follow the Messenger; then write us down among those who bear witness."

MTqUsmni Our Lord, we have believed in what You have revealed, and we have followed the messenger. So, record us with those who bear witness (to the Truth)..

52 MMhmud- Ensuing, having perceived betrayal from them, Essa called: "Who are my supporters in the cause of Allah?" The
 53 DrLiaqat apostles responded: "We are supporters for the sake of Allah! We acceded to believe in Allah; so bear the witness, we evince full conformity! O our God, we agreed to believe in whatever You revealed down, as well, we did abide by the prophet; thus, make a note of us along with the ones who resolutely testify!"

وَمَكْرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ {54}

[Mohsin Khan] And they (disbelievers) plotted [to kill 'Īsā (Jesus) A.S.], and Allāh plotted too. And Allāh is the Best of those who plot.
 [Pickthal] And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.
 [Shakir] And they planned and Allah (also) planned, and Allah is the best of planners.
 [Yusuf Ali] And (then unbelievers) plotted and planned, and Allah too planned, and the best of planners is Allah.
 MTqUsmni They (the opponents of Isa) devised a plan, and Allah devised a plan. And Allah is the best of all planners.

54 MMhmud- Then, they contrived a plot, Allah did maneuver too; definitely, Allah is far superb of the ones who do
 DrLiaqat maneuver!

**إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنِي مَتْوَقِّكَ وَرَافِعُكَ
 إِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ
 فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ
 فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ {55}**

[Mohsin Khan] And (remember) when Allāh said: "O ' (Jesus)! I will take you and raise you to Myself and clear you [of the forged statement that 'Īsā (Jesus) is Allāh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allāh) superior to those who disbelieve [in the Oneness of Allāh, or disbelieve in some of His Messengers, e.g. Muhammad SAW, 'Īsā (Jesus), Mūsā (Moses), etc., or in His Holy Books, e.g. the Taurāt (Torah), the Injeel (Gospel), the Qur'ān] till the Day of Resurrection. Then you will return to Me and I will judge between you in the matters in which you used to dispute."
 [Pickthal] (And remember) when Allah said: O Jesus! Lo! I am gathering thee and causing thee to ascend unto Me, and am cleansing thee of those who disbelieve and am setting those who follow thee above those who disbelieve until the Day of Resurrection. Then unto Me ye will (all) return, and I shall judge between you as to that wherein ye used to differ.
 [Shakir] And when Allah said: O Isa, I am going to terminate the period of your stay (on earth) and cause you to ascend unto Me and purify you of those who disbelieve and make those who follow you above those who disbelieve to the day of resurrection; then to Me shall be your return, so I will decide between you concerning that in which you differed.
 [Yusuf Ali] Behold! Allah said: "O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme; I will make those who follow thee superior to those who reject Faith, to the Day of Resurrection; then shall ye all return unto Me, and I will judge between you of the matters wherein ye dispute.
 MTqUsmni When Allah said: .O Isa , I am to take you in full and to raise you towards Myself, and to cleanse you of those who disbelieve, and to place those who follow you above those who disbelieve up to the Day of Doom. Then to Me is your return, whereupon I shall judge between you in that over which you have differed.

55 MMhmud- The time when Allah said: "O Essa, I hereby get you concluded, and shall lift you up to me; I will also rid you
 DrLiaqat unspoiled of those who betrayed! I will, thereafter, ensure people who followed you to be well above those who disbelieved—till the day of resurrection! Again, you all will return back to me; finally, I will order the verdict between you in matters about which you used to differ apart!"

**فَأَمَّا الَّذِينَ
 كَفَرُوا فَأَعَذُّهُمْ عَذَابًا شَدِيدًا فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِّن نَّاصِرِينَ {56}
 وَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ أَجْرَهُمُ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {57}**

[Mohsin Khan] "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."
 [Pickthal] As for those who disbelieve I shall chastise them with a heavy chastisement in the world and the Hereafter; and they will have no helpers.
 [Shakir] Then as to those who disbelieve, I will chastise them with severe chastisement in this world and the hereafter, and they shall have no helpers.

[Yusuf Ali] "As to those who reject faith, I will punish them with terrible agony in this world and in the Hereafter nor will they have anyone to help.

MTqUsmniAs for those who disbelieve, I shall punish them a severe punishment in this world and in the Hereafter; and for them there are no helpers.

56 MMhmud- [56 & 57 below]
DrLiaqat

[Mohsin Khan] And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the Zâlimûn (polytheists and wrong-doers).

[Pickthal] And as for those who believe and do good works, He will pay them their wages in full. Allah loveth not wrong-doers.

[Shakir] And as to those who believe and do good deeds, He will pay them fully their rewards; and Allah does not love the unjust.

[Yusuf Ali] "As to those who believe, and work righteousness Allah, will pay them (in full) their reward; but Allah loveth not those who do wrong.

MTqUsmniAs for those who believe and do good deeds, He (Allah) will give them their rewards in full. Allah does not like transgressors.

57 MMhmud- "Thence, as regards those who disbelieve, I will afflict them subsequently by the sternest punishment in the
DrLiaqat world and the hereafter; where, for them will be none to support!"

Whereas, as to those who accede to believe and endeavor virtuous deeds, in consequence, He will reimburse them their returns; Allah, nonetheless, does not like those who do injustice!

{58} ذٰلِكَ نَتْلُوْهُ عَلَیْكَ مِنَ الْاٰیٰتِ وَالذِّكْرِ الْحَكِیْمِ

[Mohsin Khan] This is what We recite to you (O Muhammad SAW) of the Verses and the Wise Reminder (i.e. the Qur'ân)

[Pickthal] This (which) We recite unto thee is a revelation and a wise reminder.

[Shakir] This We recite to you of the communications and the wise reminder.

[Yusuf Ali] "This is what We rehearse unto thee of the Signs and the Message of Wisdom."

MTqUsmniThis We recite to you of the Verses and the Message that is full of wisdom.

58 MMhmud- Through this we recite it upon you from the expressions and the reference de wisdom!
DrLiaqat

اِنَّ مَثَلَ عِیْسٰی عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ {59} لّٰهُ كُنْ فَيَكُوْنُ

[Mohsin Khan] Verily, the likeness of 'Īsā (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" - and he was.

[Pickthal] Lo! the likeness of Jesus with Allah is as the likeness of Adam. He created him of dust, then He said unto him: Be! and he is.

[Shakir] Surely the likeness of Isa is with Allah as the likeness of Adam; He created him from dust, then said to him, Be, and he was.

[Yusuf Ali] This similitude of Jesus before Allah is as that of Adam: He created him from dust, then said to him: "Be" and he was.

MTqUsmniSurely, the case of Isa , in the sight of Allah, is like the case of 'Edam . He created him from dust, then He said to him, Be., and he came to be.

59 MMhmud- The virtual similarity of Essa in the perspective of Allah is same like Adam; whom He formed out of the loam
DrLiaqat and then ordained him, "be done" ultimately he got done!

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِیْنَ {60}

[Mohsin Khan] (This is) the truth from your Lord, so be not of those who doubt.

[Pickthal] (This is) the truth from thy Lord (O Muhammad), so be not thou of those who waver.

[Shakir] (This is) the truth from your Lord, so be not of the disputers.

[Yusuf Ali] The Truth (comes) from thy Lord alone; so be not of those who doubt.

MTqUsmniThe truth is from your Lord. So, do not be of those who doubt.

60	MMHmud- DrLiaqat	An absolute truth from your God, therefore, you should not be among those who remain in doubt!
61		فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ {61}
	[Mohsin Khan]	Then whoever disputes with you concerning him [‘Īsā (Jesus)] after (all this) knowledge that has come to you, [i.e. ‘Īsā (Jesus)] being a slave of Allāh, and having no share in Divinity) say: (O Muhammad SAW) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allāh upon those who lie."
	[Pickthal]	And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come! We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie.
	[Shakir]	But whoever disputes with you in this matter after what has come to you of knowledge, then say: Come let us call our sons and your sons and our women and your women and our near people and your near people, then let us be earnest in prayer, and pray for the curse of Allah on the liars.
	[Yusuf Ali]	If anyone disputes in this matter with thee now after (full) knowledge hath come to thee, say: "Come! let us gather together—our sons, and your sons our women and your women, ourselves and yourselves: then let us earnestly pray, and invoke the curse of Allah on those who lie!"
	MTqUsmni	if someone argues with you (O Prophet) over this after the knowledge that has come to you, say (to him), .Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then (let us) pray and invoke the curse of Allah upon the liars..
61	MMHmud- DrLiaqat	Even subsequent to you having gained the insight, if some one confronts you in his matter, then, tell them, "come along! We will call our sons, so also, sons of yours; our women, as well, women of yours; along with yourselves and ourselves—thereafter, we will entreat damnation of Allah, as a result, to prevail upon the liars!"
62		إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَإِنَّ اللَّهَ لَهُوَ الْعَزِيزُ الْحَكِيمُ {62}
	[Mohsin Khan]	Verily! This is the true narrative [about the story of ‘Īsā (Jesus)], and, Lā ilāha ill-Allāh (none has the right to be worshipped but Allāh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allāh is the All-Mighty, the All-Wise.
	[Pickthal]	Lo! This verily is the true narrative. There is no God save Allah, and lo! Allah, is the Mighty, the Wise.
	[Shakir]	Most surely this is the true explanation, and there is no god but Allah; and most surely Allah-- He is the Mighty, the Wise.
	[Yusuf Ali]	This is the true account: there is no god except Allah; and Allah—He is indeed the Exalted in Power the Wise.
	MTqUsmni	This is, indeed, the true narration. There exists no god but Allah. Allah is surely the Almighty, the All-Wise.
62	MMHmud- DrLiaqat	This in fact happens to be the absolutely right account of the events; as, except Allah none is the supreme authority! And, Allah indeed is the wisest, the almighty!
63		فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ {63}
	[Mohsin Khan]	And if they turn away (and do not accept these true proofs and evidences), then surely, Allāh is All-Aware of those who do mischief.
	[Pickthal]	And if they turn away, then lo! Allah is Aware of (who are) the corrupters.
	[Shakir]	But if they turn back, then surely Allah knows the mischief-makers.
	[Yusuf Ali]	But if they turn back, Allah hath full knowledge of those who do mischief.
	MTqUsmni	So, should they turn back, Allah is fully aware of the mischievous people.
63	MMHmud- DrLiaqat	Thus, if they turn away, then effectively, Allah is well aware of the miscreants!
64		قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا مُسْلِمُونَ {64}
	[Mohsin Khan]	Say (O Muhammad SAW): "O people of the Scripture (Jews and Christians): Come to a word that is just between us and you, that we worship none but Allāh (Alone), and that we associate no partners with Him, and that none of

us shall take others as lords besides Allāh. Then, if they turn away, say: "Bear witness that we are Muslims."
 [Pickthal] Say: O People of the Scripture! Come to an agreement between us and you: that we shall worship none but Allah, and that we shall ascribe no partner unto Him, and that none of us shall take others for lords beside Allah. And if they turn away, then say: Bear witness that we are they who have surrendered (unto Him).
 [Shakir] Say: O followers of the Book! come to an equitable proposition between us and you that we shall not serve any but Allah and (that) we shall not associate aught with Him, and (that) some of us shall not take others for lords besides Allah; but if they turn back, then say: Bear witness that we are Muslims.
 [Yusuf Ali] Say: "O people of the Book! come to common terms as between us and you: that we worship none but Allah; that we associate no partners with Him; that we erect not from among ourselves Lords and patrons other than Allah." If then they turn back, say: ye! "Bear witness that we (at least) are Muslims (bowing to Allah's will)."
 MTqUsmni Say, .O people of the Book, come to a word common between us and between you, that we worship none but Allah, that we associate nothing with Him and that some of us do not take others as Lords instead of Allah.. Then, should they turn back, say, .Bear witness that we are Muslims..

64 MMHmud- Tell: "O the people of scripture! Come along towards the common term between us and yours—that we do
 DrLiaqat worship none except Allah; also, that we never ascribe associate to Him by any means, and, that some of us never hold deities to the others in lieu of Allah!"
 However, if they turn away, then tell, "be the witness to our being the Muslims!"

65
 يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي
 إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ أَفَلَا
 تَعْقِلُونَ {65}

[Mohsin Khan] O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhim (Abraham), while the Taurât (Torah) and the Injeel (Gospel) were not revealed till after him? Have you then no sense?
 [Pickthal] O People of the Scripture! Why will ye argue about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye then no sense?
 [Shakir] O followers of the Book! why do you dispute about Ibrahim, when the Taurat and the Injeel were not revealed till after him; do you not then understand?
 [Yusuf Ali] Ye people of the Book! why dispute ye about Abraham, when the Torah and the Gospel were not revealed till after him? Have ye no understanding?
 MTqUsmni O people of the Book, why do you argue about Ibrahim, while the Torah and the Injil were not revealed until after him? Have you, then, no sense?

65 MMHmud- O the people of scripture, why do you argue about Abraham, Although, Torah and Injeel were not revealed
 DrLiaqat down until a long after him? Do you then not comprehend?

66
 هَآأَنْتُمْ هَؤُلَاءِ حَاجَّجْتُمْ فِيمَا لَكُمْ بِهِ عِلْمٌ
 فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ لَكُمْ بِهِ عِلْمٌ
 وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ {66}

[Mohsin Khan] Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allāh Who knows, and you know not.
 [Pickthal] Lo! ye are those who argue about that whereof ye have some knowledge: Why then argue ye concerning that whereof ye have no knowledge? Allah knoweth. Ye know not.
 [Shakir] Behold! you are they who disputed about that of which you had knowledge; why then do you dispute about that of which you have no knowledge? And Allah knows while you do not know.
 [Yusuf Ali] Ah! Ye are those who fell to disputing (even) in matters of which ye had some knowledge! But why dispute ye in matters of which ye have no knowledge? It is Allah Who knows, and ye who know not!

MTqUsmni Look, this is what you are — you have already argued about matters concerning which you have knowledge; why then do you argue about matters of which you have no knowledge? Allah knows and you do not know.

66 MMHmud- See you were those people only, who confronted in issues regarding which you bore some knowledge; why
 DrLiaqat do you even confront in matters concerning which you hold no knowledge at all? While, Allah is who knows, you, however, lack the perception!

67
 مَا كَانَ إِبْرَاهِيمُ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ كَانَ
 حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ {67}

[Mohsin Khan] Ibrâhim (Abraham) was neither a Jew nor a Christian, but he was a true Muslim Hanifa (Islâmic Monotheism - to worship none but Allāh Alone) and he was not of Al-Mushrikûn (See V.2:105)

[Pickthal] Abraham was not a Jew, nor yet a Christian; but he was an upright man who had surrendered (to Allah), and he was not of the idolaters.
 [Shakir] Ibrahim was not a Jew nor a Christian but he was (an) upright (man), a Muslim, and he was not one of the polytheists.
 [Yusuf Ali] Abraham was not a Jew nor yet a Christian, but he was true in faith and bowed his will to Allah's (which is Islam) and he joined not gods with Allah.
 MTqUsmni Ibrahim was neither a Jew nor a Christian. But he was upright, a Muslim, and was not one of those who associate partners with Allah.

67 MMHmud- Abraham was neither a Jew nor a Christian, but, he was an innately faithful Muslim; furthermore, he had never
 DrLiaqat been one amongst the pagans!

68
 إِنَّ أَوْلَى النَّاسِ
 بِإِبْرَاهِيمَ الَّذِينَ اتَّبَعُوهُ وَهَذَا النَّبِيُّ وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ
 الْمُؤْمِنِينَ {68}

[Mohsin Khan] Verily, among mankind who have the best claim to Ibrâhim (Abraham) are those who followed him, and this Prophet (Muhammad SAW) and those who have believed (Muslims). And Allâh is the Walî (Protector and Helper) of the believers.

[Pickthal] Lo! those of mankind who have the best claim to Abraham are those who followed him, and this Prophet and those who believe (with him); and Allah is the Protecting Guardian of the believers.

[Shakir] Most surely the nearest of people to Ibrahim are those who followed him and this Prophet and those who believe and Allah is the guardian of the believers.

[Yusuf Ali] Without doubt, among men, the nearest of kin to Abraham are those who follow him as are also this Prophet and those who believe; and Allah is the Protector of those who have faith.

MTqUsmni The closest of people to Ibrahim are those who followed him, and this prophet, and those who believe; and Allah is the Guardian of all believers.

68 MMHmud- The foremost persons with Abraham in essence are those who followed him and this prophet, and also those who
 DrLiaqat believe; while, Allah is the guardian of the believers!

69
 وَدَّتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يُضِلُّوكُمْ
 وَمَا يُضِلُّونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ {69}

[Mohsin Khan] A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive not.

[Pickthal] A party of the People of the Scripture long to make you go astray; and they make none to go astray except themselves, but they perceive not.

[Shakir] A party of the followers of the Book desire that they should lead you astray, and they lead not astray but themselves, and they do not perceive.

[Yusuf Ali] It is the wish of a section of the People of the Book to lead you astray. But they shall lead astray (not you) but themselves and they do not perceive!

MTqUsmni A group from the people of the Book loves to mislead you, while they mislead none but themselves, and they do not realize.

69 MMHmud- A section of scripture holders cherish the aspiration had they misled you to wander off; although, they do not
 DrLiaqat mislead but their own selves, while, they remain unaware!

70
 يَا أَهْلَ
 الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَنتُمْ تَشْهَدُونَ {70}

70 [Mohsin Khan] O people of the Scripture! (Jews and Christians): "Why do you disbelieve in the Ayât of Allâh, [the Verses about Prophet Muhammad SAW present in the Taurât (Torah) and the Injeel (Gospel)] while you (yourselves) bear witness (to their truth)."

[Pickthal] O People of the Scripture! Why disbelieve ye in the revelations of Allah, when ye (yourselves) bear witness (to their truth)?

[Shakir] O followers of the Book! Why do you disbelieve in the communications of Allah while you witness (them)?

[Yusuf Ali] Ye People of the Book! Why reject ye the Signs of Allah, of which ye are (yourselves) witnesses?

70 MTqUsmni O people of the Book, why do you disbelieve in the verses of Allah (revealed in the former Scriptures to foretell about the advent of the Holy Prophet ?) while you are yourselves witnesses (to those verses)?

70 MMHmud- O people of the scripture! Why do you repudiate the expressions of Allah, while you yourselves do evince the
 DrLiaqat witness?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبُسُونَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ

- 71 [Mohsin Khan] O people of the Scripture (Jews and Christians): "Why do you mix truth with falsehood and conceal the truth while you know?"
[Pickthal] O People of the Scripture! Why confound ye truth with falsehood and knowingly conceal the truth?
[Shakir] O followers of the Book! Why do you confound the truth with the falsehood and hide the truth while you know?
[Yusuf Ali] Ye People of the Book! Why do ye clothe truth with falsehood, and conceal the Truth while ye have knowledge?
MTqUsmni O People of the Book, why do you confound the truth with falsehood, and conceal the truth when you know (the reality)?

- 71 MMHmud- O people of the scripture! Why do you disguise the reality by the wrongness, furthermore, you do conceal the
DrLiaqat realism though you realize by yourselves?
72

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا
بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا وَجِئَ النَّهَارُ أَكْفَرُوا آخِرَهُ
لَعَلَّهُمْ يَرْجِعُونَ

- 72 [Mohsin Khan] And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject it at the end of the day, so that they may turn back."
[Pickthal] And a party of the People of the Scripture say: Believe in that which hath been revealed unto those who believe at the opening of the day, and disbelieve at the end thereof, in order that they may return;
[Shakir] And a party of the followers of the Book say: Avow belief in that which has been revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they go back on their religion.
[Yusuf Ali] A section of the People of the Book say: "Believe in the morning what is revealed to the believers, but reject it at the end of the day; perchance they may (themselves) turn back."
MTqUsmni And a group from the people of the Book said (to their people), .Believe in what has been revealed to the believers in the early part of the day, and disbelieve at the end of it, so that they may turn back.

- 72 MMHmud- A sect from bearers of the scripture so talks: "believe in that which has descended upon the believers as the
DrLiaqat day appears, and then repudiate the belief at its end; perhaps, they may revert too!"
73

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ قُلْ إِنَّ
الْهُدَىٰ هُدَىٰ اللَّهِ أَن يُؤْتَىٰ أَحَدٌ مِّثْلَ مَا أُوتِيْتُمْ أَوْ يُحَاجُّوكُمْ
عِنْدَ رَبِّكُمْ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ
عَلِيمٌ

- 73 [Mohsin Khan] And believe no one except the one who follows your religion. Say (O Muhammad SAW): "Verily! Right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received (of Revelation) except when he follows your religion, otherwise they would engage you in argument before your Lord. Say (O Muhammad SAW): "All the bounty is in the Hand of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, the All-Knower."
[Pickthal] And believe not save in one who followeth your religion - Say (O Muhammad): Lo! the guidance is Allah's Guidance - that anyone is given the like of that which was given unto you or that they may argue with you in the presence of their Lord. Say (O Muhammad): Lo! the bounty is in Allah's hand. He bestoweth it on whom He will. Allah is All-Embracing, All-Knowing.
[Shakir] And do not believe but in him who follows your religion. Say: Surely the (true) guidance is the guidance of Allah-- that one may be given (by Him) the like of what you were given; or they would contend with you by an argument before your Lord. Say: Surely grace is in the hand of Allah, He gives it to whom He pleases; and Allah is Ample-giving, Knowing.
[Yusuf Ali] "And believe no one unless he follows your religion." Say: "True guidance is the guidance of Allah; (fear ye) lest a revelation be sent to someone (else) like unto that which was sent unto you. Or that those (receiving such revelation) should engage you in argument before your Lord." Say: "All bounties are in the hand of Allah: He granteth them to whom He pleaseth; and Allah careth for all, and He knoweth all things."
MTqUsmni But do not believe (for real) except in those who follow your faith.. Say, .(Real) guidance is the guidance of Allah.. (But all that you do is due to your envy) that someone is given what is similar to that which you have been given, or that they argue against you before your Lord.. Say, .The bounty is in the hands of Allah. He gives it to whom He wills. Allah is All- Embracing, All-Knowing.

- 73 MMHmud- However, you must not trust except for him who follows your tenet! Tell them, "The guidance, in true sense, is
DrLiaqat the guidance by Allah!"

(On their assertion) that the same would be accorded to some one as accorded to you, or they would plea against you before your God; tell them, "the discretionary favor is in the hand of Allah, he grants it to whomever He wills—for, Allah is the vastest, the omniscient!"

74

يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ

- 74 [Mohsin Khan] He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.
[Pickthal] He selecteth for His mercy whom He will. Allah is of Infinite Bounty.
[Shakir] He specially chooses for His mercy whom He pleases; and Allah is the Lord of mighty grace.
[Yusuf Ali] For His Mercy He specially chooseth whom He pleaseth: for Allah is the Lord of bounties unbounded.
MTqUsmni He chooses for His grace whom He wills. Allah is the Lord of great bounty..

74 MMhmud-

DrLiaqat He holds special to whomever He wills by virtue of His mercy; as Allah is the possessor of enormous graciousness!

75

وَمِنَ أَهْلِ الْكِتَابِ مَنْ إِن تَأْمَنَّهُ بِقَنْطَارٍ
يُؤَدِّهِ إِلَيْكَ وَمِنْهُمْ مَنْ إِن تَأْمَنَّهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا
مَا دُمْتَ عَلَيْهِ فَإِنَّمَا ذَلِكَ بَأَنَّهُمْ قَالُوا لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ
سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ وَهُمْ يَعْلَمُونَ

- 75 [Mohsin Khan] Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintar (a great amount of wealth, etc.), will readily pay it back; and among them there is he who, if entrusted with a single silver coin, will not repay it unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.
[Pickthal] Among the People of the Scripture there is he who, if thou trust him with a weight of treasure, will return it to thee. And among them there is he who, if thou trust him with a piece of gold, will not return it to thee unless thou keep standing over him. That is because they say: We have no duty to the Gentiles. They speak a lie concerning Allah knowingly.
[Shakir] And among the followers of the Book there are some such that if you entrust one (of them) with a heap of wealth, he shall pay it back to you; and among them there are some such that if you entrust one (of them) with a dinar he shall not pay it back to you except so long as you remain firm in demanding it; this is because they say: There is not upon us in the matter of the unlearned people any way (to reproach); and they tell a lie against Allah while they know.
[Yusuf Ali] Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding because they, say "There is no call on us (to keep faith) with these ignorant (pagans)." But they tell a lie against Allah, and (well) they know it.
MTqUsmni Among the people of the Book there is one who, if you entrust him with a heap (of gold or silver), will give it back to you; and among them there is one who, if you entrust him with a single dinar (a coin of gold), he will not give it back to you, unless you keep standing over him. This is because they have said, .There is no way we can be blamed in the matter of the unlettered..And they tell lies about Allah knowingly.

75 MMhmud-

DrLiaqat Whereas, among the scripture-folk is someone, whom, if you entrust with a quintal; he will return it to you! Among them also is the one, whom, if you entrust with even a single Deenar; he will not return it to you unless you long for him persistently! That is because they assert, "no legal course exists against us, whatsoever, relating to people sans the scripture!" They, however, assert a falsehood against Allah; while being very aware of it!

76

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ

- 76 [Mohsin Khan] Yes, whoever fulfils his pledge and fears Allâh much; verily, then Allâh loves those who are Al-Muttaqûn (the pious - see V.2:2).
[Pickthal] Nay, but (the chosen of Allah is) he who fulfilleth his pledge and wardeth off (evil); for lo! Allah loveth those who ward off (evil).
[Shakir] Yea, whoever fulfills his promise and guards (against evil)-- then surely Allah loves those who guard (against evil).
[Yusuf Ali] Nay—Those that keep their plighted faith and act aright—verily Allah loves those who act aright.
MTqUsmni Why (will they) not (be blamed)? Whoever fulfils his pledge and fears Allah, then, Allah loves the God-fearing.

MMhmud- No, but whoever fulfills his pledge and bears reverence (to Allah); indeed then, Allah holds dear the reverently
DrLiaqat devout persons!

إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَنًا قَلِيلًا أُولَٰئِكَ لَا
خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يُكَلِّمُهُمُ اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ
يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

77 [Mohsin Khan] Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

[Pickthal] Lo! those who purchase a small gain at the cost of Allah's covenant and their oaths, they have no portion in the Hereafter. Allah will neither speak to them nor look upon them on the Day of Resurrection, nor will He make them grow. Theirs will be a painful doom.

[Shakir] (As for) those who take a small price for the covenant of Allah and their own oaths-- surely they shall have no portion in the hereafter, and Allah will not speak to them, nor will He look upon them on the day of resurrection nor will He purify them, and they shall have a painful chastisement.

[Yusuf Ali] As for those who sell the faith they owe to Allah and their own solemn plighted word for a small price, they shall have no portion in the Hereafter: nor will Allah (deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin); they shall have a grievous penalty.

MTqUsmni Surely, those who take a small price by (breaking) the covenant of Allah and their oaths, for them there is no share in the Hereafter, and Allah will neither speak to them, nor will He look towards them on the Day of Judgment, nor will He purify them. For them there is a painful punishment.

77 MMhmud- The persons who deal with the pledge of Allah and their own oaths merely to obtain a meager cost; these are
DrLiaqat people for whom not a bit is deserved in the hereafter; Allah will not talk to them, nor will He even look at them on the day of Quiyama! Moreover, He will not set them clear, so, for them will be the agonizing punishment!

وَأَنَّ مِنْهُمْ لَفَرِيقًا يَلُودُونَ أَلْسِنَتَهُم بِالْكِتَابِ لِتَحْسَبُوهُ
مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ وَيَقُولُونَ هُوَ
مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ وَيَقُولُونَ عَلَى اللَّهِ الْكَذِبَ
وَهُمْ يَعْلَمُونَ

78 [Mohsin Khan] And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

[Pickthal] And lo! there is a party of them who distort the Scripture with their tongues, that ye may think that what they say is from the Scripture, when it is not from the Scripture. And they say: It is from Allah, when it is not from Allah; and they speak a lie concerning Allah knowingly.

[Shakir] Most surely there is a party amongst those who distort the Book with their tongue that you may consider it to be (a part) of the Book, and they say, It is from Allah, while it is not from Allah, and they tell a lie against Allah whilst they know.

[Yusuf Ali] There is among them a section who distort the Book with their tongues; (as they read) so that you would think it is a part of the Book but it is no part of the Book; and they say "That is from Allah" but it is not from Allah: it is they who tell a lie against Allah, and (well) they know it!

MTqUsmni Among them there is indeed a group who twist their tongues while (reading) the Book, so that you may deem it to be from the Book, while it is not from the Book. They say, .It is from Allah., while it is not from Allah; and they tell lies about Allah knowingly.

78 MMhmud- A notable faction certainly exists among them who twist their tongues with (citation of) the scripture to make you
DrLiaqat assume it to be from the scripture; though, it happens not to be from the scripture! Nevertheless, they claim it to be from the side of Allah; though, it happens not to be from the side of Allah! They assert an utter falsehood against Allah, while being fully aware, as well!

مَا كَانَ لِيُبَشِّرَ أَنْ يُؤْتِيَهُ اللَّهُ الْكِتَابَ
وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِي مِنْ
دُونِ اللَّهِ وَلَكِنْ كُونُوا رَبَّانِيِّينَ بِمَا كُنْتُمْ تُعْلَمُونَ الْكِتَابَ
وَبِمَا كُنْتُمْ تَدْرُسُونَ

79 [Mohsin Khan] It is not (possible) for any human being to whom Allâh has given the Book and Al-Hukm (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you Rabbaniyyun (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

[Pickthal] It is not (possible) for any human being unto whom Allah had given the Scripture and wisdom and the prophethood that he should afterwards have said unto mankind: Be slaves of me instead of Allah; but (what he said was): Be ye faithful servants of the Lord by virtue of your constant teaching of the Scripture and of your constant study thereof.

[Shakir] It is not meet for a mortal that Allah should give him the Book and the wisdom and prophethood, then he should say to men: Be my servants rather than Allah's; but rather (he would say): Be worshippers of the Lord because of your teaching the Book and your reading (it yourselves).

[Yusuf Ali] It is not (possible) that a man to whom is given the Book, and Wisdom, and the prophetic, office should say to people: "Be ye my worshippers rather than Allah's; on the contrary (he would say): "Be ye worshippers of Him (Who is truly the Cherisher of all) for ye have taught the Book and ye have studied it earnestly."

MTqUsmni It is not (possible) for a man that Allah gives him the Book, the wisdom and the prophethood, then he starts saying to the people .Become my worshippers, aside from Allah. rather, (he would say), .Be men of the Lord; as you have been teaching the Book, and as you have been learning it..

79 MMhmd-DrLiaqat 80 [see 79 & 80 below]

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
وَالنَّبِيِّينَ أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ

80 [Mohsin Khan] Nor would he order you to take angels and Prophets for lords (gods). Would he order you to disbelieve after you have submitted to Allâh's Will? (Tafsir At-Tabarî).

[Pickthal] And he commanded you not that ye should take the angels and the prophets for lords. Would he command you to disbelieve after ye had surrendered (to Allah)?

[Shakir] And neither would he enjoin you that you should take the angels and the prophets for lords; what! would he enjoin you with unbelief after you are Muslims?

[Yusuf Ali] Nor would he instruct you to take angels and prophets for Lords and Patrons. What! Would he bid you to unbelief after ye have bowed your will (to Allah in Islam)?

MTqUsmni Nor is it (possible for him) that he bids you to hold the angels and the prophets as Lords. Shall he bid you to disbelieve, after your having become Muslims?

79 MMhmd-DrLiaqat 80 It is never realistic for a person whom Allah grants the scripture, the authoritative acumen and the Prophethood; still then, he would tell the mankind: "become the worshipers of mine instead of Allah!"

But: "become the godly persons as per the scripture you have been learning; and as you have been teaching, as well!"

He also could never instruct you to hold the angels or the prophets as deities! Would he instruct you to relinquish the faith after you became Muslims?

81

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ
بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَلِكُمْ إِصْرِي
قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ [81]

[Mohsin Khan] And (remember) when Allâh took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad SAW) confirming what is with you; you must, then, believe in him and help him." Allâh said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

[Pickthal] When Allah made (His) covenant with the prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which ye possess. Ye shall believe in him and ye shall help him. He said: Do ye agree, and will ye take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear ye witness. I will be a witness with you.

[Shakir] And when Allah made a covenant through the prophets: Certainly what I have given you of Book and wisdom-- then an messenger comes to you verifying that which is with you, you must believe in him, and you must aid him. He said: Do you affirm and accept My compact in this (matter)? They said: We do affirm. He said: Then bear witness, and I (too) am of the bearers of witness with you.

[Yusuf Ali] Behold! Allah took the covenant of the Prophets saying: "I give you a Book and Wisdom; then comes to you an Messenger, confirming what is with you; do ye believe him and render him help." Allah said: "Do ye agree, and take

this My Covenant as binding on you?" They said: "We agree." He said: "Then bear witness and I am with you among the witnesses."

81 MTqUsmni When Allah made the prophets enter into a covenant: (saying) .If I give you a book and wisdom, then comes to you a messenger verifying what is with you, you shall have to believe in him, and you shall have to support him.. He said, .Do you affirm and accept my covenant in this respect?. They said, .We affirm.. He said, .Then, bear witness, and I am with you among the witnesses..

81 MMhmud- [See 81 & 82 below]
DrLiaqat

82 فَمَنْ تَوَلَّى بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

[Mohsin Khan] Then whoever turns away after this, they are the Fâsiqûn (rebellious: those who turn away from Allâh's Obedience).

[Pickthal] Then whosoever after this shall turn away: they will be miscreants.

[Shakir] Whoever therefore turns back after this, these it is that are the transgressors.

[Yusuf Ali] If any turn back after this, they are perverted transgressors.

MTqUsmni Then those who turn back after this, they are the sinful.

82 MMhmud- The time, when Allah secured the assent of prophets: "Upon having granted you some of the scripture and
DrLiaqat the insight, over again, the envoy will reach you wholly approving whatever is present with you; then you must accede to believe in him, besides, you must resolutely support him!" He asked: "do you agree and assent to bind you over such an insistence of mine?" They replied: "we do agree!" He said: "then, be the witness; I am also among the witnesses with you!"

Subsequent to this, whoever turns away, such as these are, who happen to be the real reprobates!

83 أَفَغَيْرَ دِينِ اللَّهِ يَبِغُونَ وَلَهُ أَسْلَمَ مَنْ فِي السَّمَاوَاتِ
وَالْأَرْضِ طَوْعًا وَكَرْهًا وَإِلَيْهِ يُرْجَعُونَ

[Mohsin Khan] Do they seek other than the religion of Allâh (the true Islâmic Monotheism worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

[Pickthal] Seek they other than the religion of Allah, when unto Him submitteth whosoever is in the heavens and the earth, willingly or unwillingly, and unto Him they will be returned.

[Shakir] Is it then other than Allah's religion that they seek (to follow), and to Him submits whoever is in the heavens and the earth, willingly or unwillingly, and to Him shall they be returned.

[Yusuf Ali] Do they seek for other than the Religion of Allah?—While all creatures in the heavens and on earth have willing, or unwilling, bowed to His Will (accepted Islam), and to Him shall they all be brought back.

83 MTqUsmni Are they, then, seeking a religion other than that of Allah, while to Him alone submit all those in the heavens and the earth, willingly or unwilling, and to Him they shall be returned?

83 MMhmud- Do they then intend for a tenet, else than that of Allah? Even as, whatever exist in the heavens and the earth
DrLiaqat remain submitted to Him, gladly or under duress; towards Him only they will also have to revert!

84 قُلْ أَمَّا بِاللَّهِ وَمَا أُنزِلَ عَلَيْنَا وَمَا أُنزِلَ عَلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ
مُوسَىٰ وَعِيسَىٰ وَالنَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

[Mohsin Khan] Say (O Muhammad SAW): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhim (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and Al-Asbât [the offspring twelve sons of Ya'qûb (Jacob)] and what was given to Mûsa (Moses), 'Isâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

[Pickthal] Say (O Muhammad): We believe in Allah and that which is revealed unto us and that which was revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes, and that which was vouchsafed unto Moses and Jesus and the prophets from their Lord. We make no distinction between any of them, and unto Him we have surrendered.

[Shakir] Say: We believe in Allah and what has been revealed to us, and what was revealed to Ibrahim and Ismail and Ishaq and Yaqoub and the tribes, and what was given to Musa and Isa and to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit.

[Yusuf Ali] Say: "We believe in Allah, and in what has been revealed to us and what was revealed to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and in (the Books) given to Moses, Jesus, and the Prophets, from their Lord; we make no distinction between one and another among them, and to Allah do we bow our will (in Islam)."

84 MTqUsmni Say, .We believe in Allah and in what has been revealed to us and in what was revealed to Ibrahim, Isma'il, IsHaq , Yaqub and the descendants, and in what has been given to Musa, Isa and the prophets, from their Lord: We do

not differentiate between any of them; and to Him we submit ourselves..

84 MMhmud- You tell: "We did believe in Allah, and, in what has been descended upon us, also, in that which descended upon
DrLiaqat Abraham, Ishmael, Isaac, Jacob and the tribes; besides, in what was accorded to Moses, Essa, and the prophets
by their God; we never discriminate between any of them; as well, we have fully submitted our selves to Him!"

85

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ
دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

[Mohsin Khan] And whoever seeks a religion other than Islām, it will never be accepted of him, and in the Hereafter he will be one of the losers.

[Pickthal] And whoso seeketh as religion other than the Surrender (to Allah) it will not be accepted from him, and he will be a loser in the Hereafter.

[Shakir] And whoever desires a religion other than Islam, it shall not be accepted from him, and in the hereafter he shall be one of the losers.

[Yusuf Ali] If anyone desires a religion other than Islam (submission to Allah) never will it be accepted of him; and in the Hereafter he will be in the ranks of those who have lost. (all spiritual good).

85 MTqUsmniWhoever seeks a faith other than Islam, it will never be accepted from him, and he, in the Hereafter, will be among the losers.

85 MMhmud- Also, whoever would intend for a religion sans Islam; ensuing, none will be accepted from him, and he will be
DrLiaqat among the utter losers in the hereafter!

86

كَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ وَشَهِدُوا
أَنَّ الرَّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظَّالِمِينَ

[Mohsin Khan] How shall Allāh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad SAW) is true and after clear proofs had come unto them? And Allāh guides not the people who are Zālimūn (polytheists and wrong-doers).

[Pickthal] How shall Allah guide a people who disbelieved after their belief and (after) they bore witness that the messenger is true and after clear proofs (of Allah's Sovereignty) had come unto them. And Allah guideth not wrongdoing folk.

[Shakir] How shall Allah guide a people who disbelieved after their believing and (after) they had borne witness that the Messenger was true and clear arguments had come to them; and Allah does not guide the unjust people.

[Yusuf Ali] How shall Allah guide those who reject Faith after they accepted it and bore witness that the Messenger was true and that clear signs had come unto them? But Allah guides not a people unjust.

86 MTqUsmniHow shall Allah give guidance to a people who disbelieved after they had accepted Faith and testified that the Prophet is true and the clear signs had come to them? Allah does not give guidance to the unjust people.

86 MMhmud- How Allah will guide the people who recant their faith after having believed in, and having testified that the
DrLiaqat messenger was an absolute truth; while the clear testaments have reached to them! Thus, Allah never guides the
utter unjust lot!

87

أُولَٰئِكَ جَزَاءُهُمْ أَنْ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

[Mohsin Khan] They are those whose recompense is that on them (rests) the Curse of Allāh, of the angels, and of all mankind.

[Pickthal] As for such, their guerdon is that on them rests the curse of Allah and of angels and of men combined.

[Shakir] (As for) these, their reward is that upon them is the curse of Allah and the angels and of men, all together.

[Yusuf Ali] Of such the reward is that on them (rests) the curse of Allah, of His angels, and of all mankind.

87 MTqUsmniThe punishment of such people is that upon them is the curse of Allah, of the angels and of the human beings altogether.

87 MMhmud- See below 87 & 88
DrLiaqat

88

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْظَرُونَ

[Mohsin Khan] They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

[Pickthal] They will abide therein. Their doom will not be lightened, neither will they be reprieved;

[Shakir] Abiding in it; their chastisement shall not be lightened nor shall they be respited.

[Yusuf Ali] In that will they dwell; nor will their penalty be lightened, nor respite be their (lot).

88 MTqUsmniThey will remain under it forever. Neither will the punishment be lightened for them, nor will they be given respite,

87 MMhmud- These are people; that ensuing damnation of Allah will be the reprisal for them, so of the angels and of the

88 DrLiaqat whole mankind collectively! They will persevere under it forever; the torment will never be lessened upon them, nor will they get any respite!

89

إِلَّا الَّذِينَ تَابُوا مِنْ
بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

[Mohsin Khan] Except for those who repent after that and do righteous deeds. Verily, Allāh is Oft-Forgiving, Most Merciful.

[Pickthal] Save those who afterward repent and do right. Lo! Allah is Forgiving, Merciful.

[Shakir] Except those who repent after that and amend, then surely Allah is Forgiving, Merciful.

[Yusuf Ali] Except for those that repent (even) after that and make amends: for verily Allah is Oft-Forgiving, Most Merciful.

89 MTqUsmni Except those who repent afterwards and mend their ways. Then, Allah is All-Forgiving, Very-Merciful.

89 MMhmd- But those who repent after having done this and get reformed; as a result, Allah is really the most forgiving,
DrLiaqat extremely merciful!

90

إِنَّ الَّذِينَ
كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزْدَادُوا كُفْرًا لَنْ تُقْبَلَ تَوْبَتُهُمْ
وَأُولَئِكَ هُمُ الضَّالُّونَ

[Mohsin Khan] Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ān and in Prophet Muhammad SAW) - never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

[Pickthal] Lo! those who disbelieve after their (profession of) belief, and afterward grow violent in disbelief: their repentance will not be accepted. And such are those who are astray.

[Shakir] Surely, those who disbelieve after their believing, then increase in unbelief, their repentance shall not be accepted, and these are they that go astray.

[Yusuf Ali] But those who reject faith after they accepted it, and then go on adding to their defiance of faith,—never will their repentance be accepted; for they are those who have gone astray.

90 MTqUsmni Those who disbelieve after having accepted Faith and then increase in disbelief, their repentance shall never be accepted. They are the ones who have lost the right path.

90 MMhmd- However, those who recant their faith after having believed in; then go on augmenting the disbelief; their
DrLiaqat penitence will never be accepted and these are the utterly stray people!

91

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ
كُفَّارٌ فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةُ الْأَرْضِ ذَهَبًا وَلَوْ
افْتَدَى بِهِ أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ نَاصِرِينَ {91}

[Mohsin Khan] Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom. For them is a painful torment and they will have no helpers.

[Pickthal] Lo! those who disbelieve, and die in disbelief, the (whole) earth full of gold would not be accepted from such an one if it were offered as a ransom (for his soul). Theirs will be a painful doom and they will have no helpers.

[Shakir] Surely, those who disbelieve and die while they are unbelievers, the earth full of gold shall not be accepted from one of them, though he should offer to ransom himself with it, these it is who shall have a painful chastisement, and they shall have no helpers.

[Yusuf Ali] As to those who reject Faith and die rejecting—never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is (in store) a penalty grievous and they will find no helpers.

91 MTqUsmni Those who disbelieve and die as disbelievers, even an Earth-full of gold shall never be accepted from any of them, even if one were to offer it as ransom. They are the ones for whom there is a painful punishment, and for them there are no helpers.

91 MMhmd- Indeed, people who disbelieved and died while they were the unbelievers; as a result, in no way will be accepted
DrLiaqat from anyone of them even if he redeemed it by offering an earth full of gold! These are people that for them will be the most agonizing torment while none will be to support them!

92

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا مِنْ شَيْءٍ
فَإِنَّ اللَّهَ بِهِ عَلِيمٌ {92}

[Mohsin Khan] By no means shall you attain Al-Birr (piety, righteousness - here it means Allāh's Reward, i.e. Paradise), unless you spend (in Allāh's Cause) of that which you love; and whatever of good you spend, Allāh knows it well.

[Pickthal] Ye will not attain unto piety until ye spend of that which ye love. And whatsoever ye spend, Allah is Aware thereof.

[Shakir] By no means shall you attain to righteousness until you spend (benevolently) out of what you love; and whatever

thing you spend, Allah surely knows it.

[Yusuf Ali] By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, Allah knoweth it well.

92 MTqUsmni You shall never attain righteousness unless you spend from what you love. Whatsoever you spend, Allah is fully aware of it.

92 MMhmud- You can never achieve the piousness unless you spend from whatever is dear to you; whereas, what of the sort
DrLiaqat you spend, Allah absolutely bears thorough knowledge of it!

93

كُلُّ الطَّعَامِ كَانَ حِلالًا لِّبَنِي
إِسْرَآئِيلَ إِلَّا مَا حَرَّمَ إِسْرَآئِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
التَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنْتُمْ صَادِقِينَ

[Mohsin Khan] All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad SAW): "Bring here the Taurât (Torah) and recite it, if you are truthful."

[Pickthal] All food was lawful unto the Children of Israel, save that which Israel forbade himself, (in days) before the Torah was revealed. Say: Produce the Torah and read it (unto us) if ye are truthful.

[Shakir] All food was lawful to the children of Israel except that which Israel had forbidden to himself, before the Taurat was revealed. Say: Bring then the Taurat and read it, if you are truthful.

[Yusuf Ali] All food was lawful to the Children of Israel, except what Israel made unlawful for itself before the Torah was revealed. Say: "Bring ye the Torah and study it if ye be men of truth."

93 MTqUsmni Every (kind of) food was lawful for the children of Isra'il, except what Isra'il had made unlawful for himself, well before the Torah was revealed. Say, .Then, bring the Torah and recite it, if you are true..

93 MMhmud- Every edible was permissible for the offspring of Israel, except for what Israel proscribed upon himself; it was
DrLiaqat earlier than Torah was revealed down. Tell them, "then come to us with Torah and recite it to us, if you were truthful!"

94

فَمَنْ افْتَرَىٰ عَلَى اللَّهِ الْكَذِبَ مِنْ بَعْدِ ذَلِكَ فَأُولَٰئِكَ
هُمُ الظَّالِمُونَ

[Mohsin Khan] Then after that, whosoever shall invent a lie against Allâh, ... such shall indeed be the Zâlimûn (disbelievers).

[Pickthal] And whoever shall invent a falsehood after that concerning Allah, such will be wrong-doers.

[Shakir] Then whoever fabricates a lie against Allah after this, these it is that are the unjust.

[Yusuf Ali] If any, after this, invent a lie and attribute it to Allah, they are indeed unjust wrong-doers.

94 MTqUsmni Then those who forge the lie against Allah, after all this,___ they are the transgressors.

94 MMhmud- Even then, the one who fabricates a falsehood on Allah after this; ensuing, these are people who are the brutal
DrLiaqat exploiters!

95

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ

[Mohsin Khan] Say (O Muhammad SAW): "Allâh has spoken the truth; follow the religion of Ibrâhim (Abraham) Hanifa (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of Al-Mushrikûn." (See V.2:105)

[Pickthal] Say: Allah speaketh truth. So follow the religion of Abraham, the upright. He was not of the idolaters.

[Shakir] Say: Allah has spoken the truth, therefore follow the religion of Ibrahim, the upright one; and he was not one of the polytheists.

[Yusuf Ali] Say: "Allah speaketh the Truth: follow the religion of Abraham, the sane in faith; he was not of the pagans."

95 MTqUsmni Say, .Allah has told the truth. So, follow the Faith of Ibrahim, the upright one. He was not one of those who ascribe partners to Allah..

95 MMhmud- You say, "Allah has evinced the truth, therefore, you ought to follow the creed of Abraham, the innately honest!
DrLiaqat Whilst, he was never one of the polytheists!"

96

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

[Mohsin Khan] Verily, the first House (of worship) appointed for mankind was that at Bakkah (Makkah), full of blessing, and a guidance for Al-'Alamîn (the mankind and jinn).

[Pickthal] Lo! the first Sanctuary appointed for mankind was that at Becca, a blessed place, a guidance to the peoples;

[Shakir] Most surely the first house appointed for men is the one at Bekka, blessed and a guidance for the nations.

[Yusuf Ali] The first House (of worship) appointed for men was that at Bakka: full of blessing and of guidance for all kinds of beings:

96 MTqUsmni The first house set up for the people is surely the one in Makkah having blessings and guidance for all the worlds.

96 MMhmud- 96 & 97 see below
DrLiaqat

فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ
إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ
مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ

- [Mohsin Khan] In it are manifest signs (for example), the Maqâm (place) of Ibrâhim (Abraham); whosoever enters it, he attains security. And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies Hajj (pilgrimage to Makkah), then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind and jinn and all that exists).
- [Pickthal] Wherein are plain memorials (of Allah's guidance); the place where Abraham stood up to pray; and whosoever entereth it is safe. And pilgrimage to the House is a duty unto Allah for mankind, for him who can find a way thither. As for him who disbelieveth, (let him know that) lo! Allah is Independent of (all) creatures.
- [Shakir] In it are clear signs, the standing place of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds.
- [Yusuf Ali] In it are signs manifest; (for example), the Station of Abraham; whoever enters it attains security; pilgrimage thereto is a duty men owe to Allah—those who can afford the journey; but if any deny faith; Allah stands not in need of any of His creatures.
- 97 MTqUsmni In it there are clear signs: The Station of Ibrahim! Whoever enters it is secure. As a right of Allah, it is obligatory on the people to perform Hajj of the House – on everyone who has the ability to manage (his) way to it. If one disbelieves, then Allah is independant
- 97 MMhmud-DrLiaqat The first house devised for the mankind is the one which is situated at Makkah; the epitome of blessings and the right guidance for whole of the worlds! Exist therein well explained indications; the site Abraham stood at! Whosoever entered in it gets secured as well!
It is mandatory upon the mankind, for the one who bears means of the way towards it, to perform Hajj of the house owing allegiance to Allah; however, whosoever declines to believe in, should then be aware, Allah is self-reliant against whole of the worlds!

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَاللَّهُ شَهِيدٌ
عَلَىٰ مَا تَعْمَلُونَ

- [Mohsin Khan] Say: "O people of the Scripture (Jews and Christians)! Why do you reject the Ayât of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"
- [Pickthal] Say: O People of the Scripture! Why disbelieve ye in the revelations of Allah, when Allah (Himself) is Witness of what ye do?
- [Shakir] Say: O followers of the Book! why do you disbelieve in the communications of Allah? And Allah is a witness of what you do.
- [Yusuf Ali] Say: "O people of the Book! why reject ye the signs of Allah, when Allah is Himself witness to all ye do?"
- 98 MTqUsmni Say, .O people of the Book, why do you reject the verses of Allah while Allah is witness to what you do?.

- 98 MMhmud-DrLiaqat You ask, "O people of the scripture, why do you repudiate the expressions of Allah; although, Allah remains the witness to whatever you go on doing?"

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَن
سَبِيلِ اللَّهِ مَنْ آمَنَ تَبِغُوثَهَا عِوَجًا وَأَنْتُمْ شُهَدَاءُ وَمَا اللَّهُ
بِغَافِلٍ عَمَّا تَعْمَلُونَ

- [Mohsin Khan] Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad SAW as a Messenger of Allâh and Islâm (Allâh's Religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."
- [Pickthal] Say: O People of the Scripture! Why drive ye back believers from the way of Allah, seeking to make it crooked, when ye are witnesses (to Allah's guidance)? Allah is not unaware of what ye do.
- [Shakir] Say: O followers of the Book! why do you hinder him who believes from the way of Allah? You seek (to make) it crooked, while you are witness, and Allah is not heedless of what you do.
- [Yusuf Ali] Say: "O ye People of the Book! why obstruct ye those who believe, from the path of Allah seeking to make it crooked, while ye were yourselves witnesses (to Allah's Covenant)? But Allah is not unmindful of all that ye do."
- 99 MTqUsmni Say, .O people of the Book, why do you hinder the believers from the way of Allah, trying to create crookedness in

it, while you yourselves are witnesses (to its being the right way)? Allah is not oblivious of what you do..

99 MMhmud- You ask, "O people of the scripture why do you dissuade him who believed in, against the path of Allah,
DrLiaqat yearning for it to have the tortuousness"? Though, you as such are holders of the evidence; nonetheless, Allah is not unaware about whatever you do!"

100

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا
فَرِيقًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَرُدُّوكُم بَعْدَ إِيمَانِكُمْ كَافِرِينَ

[Mohsin Khan] O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

[Pickthal] O ye who believe! If ye obey a party of those who have received the Scripture they will make you disbelievers after your belief.

[Shakir] O you who believe! if you obey a party from among those who have been given the Book, they will turn you back as unbelievers after you have believed.

[Yusuf Ali] O ye who believe! if ye listen to a faction among the People of the Book, they would (indeed) render you apostates after ye have believed!

100MTqUsmni O you who believe, if you obey a group from those who have been given the Book (i.e. the Christians and the Jews), they will turn you into infidels after you have embraced the faith.

100MMhmud- O you the believers, if you obeyed a faction among those who were granted the scripture; they will turn you
DrLiaqat unbelievers after your having believed in!

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُتْلَىٰ عَلَيْكُمْ آيَاتُ اللَّهِ وَفِيكُمْ
رَسُولُهُ وَمَنْ يَعْصِمْ بِاللَّهِ فَقَدْ هُدِيَ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ (101)

101[Mohsin Khan] And how would you disbelieve, while unto you are recited the Verses of Allâh, and among you is His Messenger (Muhammad SAW)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's Religion, and obeys all that Allâh has ordered, practically), then he is indeed guided to a Right Path.

[Pickthal] How can ye disbelieve, when Allah's revelations are recited unto you, and His messenger is in your midst? He who holdeth fast to Allah, he indeed is guided unto a right path.

[Shakir] But how can you disbelieve while it is you to whom the communications of Allah are recited, and among you is His Messenger? And whoever holds fast to Allah, he indeed is guided to the right path.

[Yusuf Ali] And how would ye deny Faith while unto you are rehearsed the Signs of Allah, and among you lives the Messenger? Whoever holds firmly to Allah will be shown a way that is straight.

MTqUsmni How could you disbelieve while you are the ones to whom the verses of Allah are recited, and present amidst you is His Messenger? Whoever holds on to Allah, is surely led to the straight path.

101MMhmud- And, how can you dissent, while onto you as such are the verses of Allah being recited on; as well, His
DrLiaqat messenger is there amidst you? But, the one who resolutely adhered by Allah, ensuing, he gets guided well towards the righteous path!

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ
مُسْلِمُونَ {102}

102[Mohsin Khan] O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

[Pickthal] O ye who believe! Observe your duty to Allah with right observance, and die not save as those who have surrendered (unto Him)

[Shakir] O you who believe! be careful of (your duty to) Allah with the care which is due to Him, and do not die unless you are Muslims.

[Yusuf Ali] O ye who believe! fear Allah as He should be feared, and die not except in a state of Islam.

MTqUsmniO you who believe, fear Allah, as He should be feared, and let not yourself die save as Muslims.

102MMHmud- O you the believers devoutly revere Allah as He deserved to be revered; moreover, you must not die but as
DrLiaqat subservient Muslims!

وَاَعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا
وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءَ فَأَلَّفَ بَيْنَ قُلُوبِكُمْ
فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ
فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ (103)

103[Mohsin Khan] And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves, and remember Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

[Pickthal] And hold fast, all of you together, to the cable of Allah, and do not separate. And remember Allah's favour unto you: how ye were enemies and He made friendship between your hearts so that ye became as brothers by His grace; and (how) ye were upon the brink of an abyss of fire, and He did save you from it. Thus Allah maketh clear His revelations unto you, that haply ye may be guided,

[Shakir] And hold fast by the covenant of Allah all together and be not disunited, and remember the favor of Allah on you when you were enemies, then He united your hearts so by His favor you became brethren; and you were on the brink of a pit of fire, then He saved you from it, thus does Allah make clear to you His communications that you may follow the right way.

[Yusuf Ali] And hold fast, all together by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for ye were enemies and He joined your hearts in love so that by His Grace, ye became brethren; and ye were on the brink of the pit of fire, and He saved you from it. Thus doth Allah make his signs clear to you: that ye may be guided.

MTqUsmniHold fast, all of you, to the cord of Allah, and be not divided. Remember the blessing of Allah upon you: When you were enemies to each other, and He brought your hearts together, so that, you became brothers through His blessing. You were at the brink of a pit of Fire, then He saved you from it. This is how Allah makes His signs clear to you, so that you may take the right path.

103MMHmud- All of you must faithfully adhere by the line of Allah firmly united, and should never split into factions! As
DrLiaqat well, you must consider the bestowed boon upon you by Allah at the time when you were the rivals; subsequently, Allah instilled the bond between your hearts; eventually, by virtue of His esteemed boon you became brothers! Furthermore, you tended towards a monstrous fiery pit; He got you rid of it! This is how Allah describes His expressions to you, so that you get rightly guided!

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ
وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ {104}

104[Mohsin Khan] Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.

[Pickthal] And there may spring from you a nation who invite to goodness, and enjoin right conduct and forbid indecency. Such are they who are successful.

[Shakir] And from among you there should be a party who invite to good and enjoin what is right and forbid the wrong, and these it is that shall be successful.

[Yusuf Ali] Let there arise out of you a band of people inviting to all that is good, enjoining what is right, and forbidding what is wrong; they are the ones to attain felicity.

MTqUsmniThere has to be a group of people from among you who call towards the good, and bid the Fair and forbid the Unfair. And it is these who are successful.

104MMHmud- You should also not become like those who split in factions and conflicted even after the clear testaments, which
DrLiaqat had reached to them; as, these people are for whom will be the highest punishment!

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ {105}

105[Mohsin Khan] And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

[Pickthal] And be ye not as those who separated and disputed after the clear proofs had come unto them. For such there is an awful doom,

[Shakir] And be not like those who became divided and disagreed after clear arguments had come to them, and these it is that shall have a grievous chastisement.

[Yusuf Ali] Be not like those who are divided amongst themselves and fall into disputations after receiving Clear signs; for them is a dreadful penalty.—

105MTqUsmni Do not be like those who became divided and fell into disputes after the clear signs had come to them. Those are the ones for whom there is a grave punishment

105MMhmud- You should also not become like those who split in factions and conflicted even after the clear testaments, DrLiaqat which had reached to them; as, to these people will be the highest punishment!

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ
وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ {106}

106[Mohsin Khan] On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

[Pickthal] On the Day when (some) faces will be whitened and (some) faces will be blackened; and as for those whose faces have been blackened, it will be said unto them: Disbelieved ye after your (profession of) belief? Then taste the punishment for that ye disbelieved.

[Shakir] On the day when (some) faces shall turn white and (some) faces shall turn black; then as to those whose faces turn black: Did you disbelieve after your believing? Taste therefore the chastisement because you disbelieved.

[Yusuf Ali] On the Day when some faces will be (lit up with) white, and some faces will be (in the gloom of) black; to those whose faces will be black, (will be said): "Did ye reject faith after accepting it? Taste then the penalty for rejecting faith."

MTqUsmni on a day when some faces shall turn bright, and some faces shall turn dark. As for those whose faces turn dark, (they shall be questioned): "Did you disbelieve after you had accepted the Faith? Now taste the punishment, because you used to disbelieve.."

106MMhmud- See below for 106 & 107

107DrLiaqat

وَأَمَّا الَّذِينَ ابْيَضَّتْ
وُجُوهُهُمْ فَفِي رَحْمَةِ اللَّهِ هُمْ فِيهَا خَالِدُونَ {107}

[Mohsin Khan] And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever.

[Pickthal] And as for those whose faces have been whitened, in the mercy of Allah they dwell for ever.

[Shakir] And as to those whose faces turn white, they shall be in Allah's mercy; in it they shall-abide.

[Yusuf Ali] But those whose faces will be (lit with) white—they will be in (the light of) Allah's mercy; therein to dwell (forever).

MTqUsmni As for those whose faces turn bright, they will rest in Allah's mercy. They will live there forever.

106MMhmud- (106 & 107) The day will have the faces brightened, as well, the faces darkened; thus, as for those whose
107DrLiaqat faces were darkened: "Have you disregarded the faith after having believed in? So then suffer the torment because you betrayed!" While, people whose faces would be brightened, eventually, shall come under the esteemed mercy of Allah, wherein they will abide forever!

تِلْكَ آيَاتُ
اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعَالَمِينَ {108}

108[Mohsin Khan] These are the Verses of Allâh: We recite them to you (O Muhammad SAW) in truth, and Allâh wills no injustice to the 'Alâmîn (mankind and jinn all that exist).

[Pickthal] These are revelations of Allah. We recite them unto thee in truth. Allah willeth no injustice to (His) creatures.

[Shakir] These are the communications of Allah which We recite to you with truth, and Allah does not desire any injustice to the creatures.

[Yusuf Ali] These are the Signs of Allah: We rehearse them to thee in Truth: and Allah means no injustice to any of His creatures.

MTqUsmni These are the verses of Allah We recite to you with all veracity. Allah does not intend to do injustice to (anyone in) the worlds.

108MMhmud- SEE BELOW FOR 108 & 109

109DrLiaqat

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (109)

- 109[Mohsin Khan] And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.
 [Pickthal] Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth; and unto Allah all things are returned.
 [Shakir] And whatever is in the heavens and whatever is in the earth is Allah's; and to Allah all things return
 [Yusuf Ali] To Allah belongs all that is in the heavens and on earth; to Him do all questions go back (for decision).
 MTqUsmni To Allah belongs what is in the heavens and what is in the earth. To Allah all matters are returned.

- 108MMhmd- (108,109) These are verses of Allah that we recite on to you by absolute veracity; also, Allah does not intend
 109DrLiaqat the harshness to occur for the worlds! As well as, belongs to Allah whatever exist in the heavens and whatever is in the earth; to Allah are ultimately referred back all the matters!

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ بِالْمَعْرُوفِ
 وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ وَلَوْ آمَنَ
 أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَهُمْ مِمَّنْهُمُ الْمُؤْمِنُونَ
 وَأَكْثَرُهُمُ الْفَاسِقُونَ {110}

- 110[Mohsin Khan] You [true believers in Islâmic Monotheism, and real followers of Prophet Muhammad SAW and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'rûf (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are Al-Fâsiqûn (disobedient to Allâh - and rebellious against Allâh's Command).
 [Pickthal] Ye are the best community that hath been raised up for mankind. Ye enjoin right conduct and forbid indecency; and ye believe in Allah. And if the People of the Scripture had believed it had been better for them. Some of them are believers; but most of them are evil-livers.
 [Shakir] You are the best of the nations raised up for (the benefit of) men; you enjoin what is right and forbid the wrong and believe in Allah; and if the followers of the Book had believed it would have been better for them; of them (some) are believers and most of them are transgressors.
 [Yusuf Ali] Ye are the best of peoples, evolved for mankind, enjoining what is right, forbidding what is wrong, and believing in Allah. If only the People of the Book had faith it were best for them; among them are some who have faith, but most of them are perverted transgressors.
 MTqUsmni You are the best Ummah ever raised for mankind. You bid the Fair and forbid the Unfair, and you believe in Allah. If the people of the Book had believed, it would have been better for them. Among them, there are believers, while most of them are sinners.

- 110MMhmd- You are the elite community brought out for the mankind; that, you commend the morals and prohibit the wrong,
 DrLiaqat while, you sternly believe in Allah! Had the scripture-people embraced the belief, imperatively, it would have been very fair for them; among them are some believers but most of them are the reprobates!

لَنْ يَضُرُّوكُمْ إِلَّا أَذًى
 وَإِنْ يُقَاتِلُوكُمْ يُؤْلَوْكُمُ الْأَنْبَارُ ثُمَّ لَا يُنصَرُونَ {111}

- 111[Mohsin Khan] They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.
 [Pickthal] They will not harm you save a trifling hurt, and if they fight against you they will turn and flee. And afterward they will not be helped.
 [Shakir] They shall by no means harm you but with a slight evil; and if they fight with you they shall turn (their) backs to you, then shall they not be helped.
 [Yusuf Ali] They will do you no harm, barring a trifling annoyance; if they come out to fight you, they will show you their backs, and no help shall they get.
 MTqUsmni They shall never (be able to) cause you any harm except a little hurt. If they fight you, they will turn their backs on you, then they shall not be helped.

- 111MMhmd- They will never cause you any damage apart from some trouble, if you battle against them, they will flee turning
 DrLiaqat their backs to you; never again they will get any reinforcement!

ضُرِبَتْ
عَلَيْهِمُ الدَّلَّةُ أَيَنْ مَا تُقْفُوا إِلَّا بِحَبْلِ مَنْ اللَّهِ وَحَبْلِ مَنْ النَّاسِ
وَبَاؤُوا بِغَضَبِ مَنْ اللَّهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ذَلِكَ
بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ بِغَيْرِ
حَقِّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ {112}

- 112[Mohsin Khan] Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destruction is put over them. This is because they disbelieved in the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).
- [Pickthal] Ignominy shall be their portion wheresoever they are found save (where they grasp) a rope from Allah and a rope from men. They have incurred anger from their Lord, and wretchedness is laid upon them. That is because they used to disbelieve the revelations of Allah, and slew the prophets wrongfully. That is because they were rebellious and used to transgress.
- [Shakir] Abasement is made to cleave to them wherever they are found, except under a covenant with Allah and a covenant with men, and they have become deserving of wrath from Allah, and humiliation is made to cleave to them; this is because they disbelieved in the communications of Allah and slew the prophets unjustly; this is because they disobeyed and exceeded the limits.
- [Yusuf Ali] Shame is pitched over them (like a tent) wherever they are found, except when under a covenant (of protection) from Allah, and from men; they draw on themselves wrath from Allah and pitched over them is (the tent of) destitution. This because they rejected the signs of Allah, and slew the prophets in defiance of right; this because they rebelled and transgressed beyond bounds.
- MTqUsmni Disgrace has been stamped over them wherever they are found, unless (saved) through a source from Allah and through a source from men, and they have returned with wrath from Allah, and misery has been stamped over them. All this is because they used to deny the signs of Allah, and to slay the prophets unjustly. All this is because they disobeyed and transgressed the limits.

- 112MMhmud-DrLiaqat The subjection gets afflicted upon them whenever they set to surpass; save for which is attributable to linkage from Allah and linkage from human being! They dwelt in within the wrath from Allah and neediness prevailed upon them; by virtue of the fact that they denied words of Allah and were killing the prophets sans the right! This is because they defied and were far transgressing!

لَيْسُوا سَوَاءً
مَنْ أَهْلَ الْكِتَابِ أُمَّةٌ قَانِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ
وَهُمْ يَسْجُدُونَ {113}

- 113[Mohsin Khan] Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.
- [Pickthal] They are not all alike. Of the People of the Scripture there is a staunch community who recite the revelations of Allah in the night season, falling prostrate (before Him).
- [Shakir] They are not all alike; of the followers of the Book there is an upright party; they recite Allah's communications in the nighttime and they adore (Him).
- [Yusuf Ali] Not all of them are alike: of the People of the book are a portion that stand (for the right); they rehearse the signs of Allah all night long, and they prostrate themselves in adoration.
- MTqUsmni Not all of them are alike: Among the people of the Book there are those who are steadfast; they recite the verses of Allah in the night hours, and they prostrate themselves;

MMhmud-DrLiaqat (See 113 & 114 below)

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُونَ
فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ {114}

- 114[Mohsin Khan] They believe in Allâh and the Last Day; they enjoin Al-Ma'rûf (Islâmic Monotheism, and following Prophet Muhammad SAW) and forbid Al-Munkar (polytheism, disbelief and opposing Prophet Muhammad SAW); and they hasten in (all) good works; and they are among the righteous.
- [Pickthal] They believe in Allah and the Last Day, and enjoin right conduct and forbid indecency, and vie one with another in

good works. These are of the righteous.

[Shakir] They believe in Allah and the last day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.

[Yusuf Ali] They believe in Allah and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works; they are in the ranks of the righteous.

MTqUsmni they believe in Allah and the Hereafter, and bid the Fair and forbid the Unfair, and hasten towards good deeds. They are among the righteous.

113MMhmud- They are not the same. Among people of the scripture there exists upstanding elite; they recite the verses of
114DrLiaqat Allah during night times and submit themselves in prostration, believing resolutely in Allah and the day in the hereafter; as well, they commend the morals and prohibit the wrong; furthermore, they strive ardently in the cause of charity! Such as these are of the real virtuous sort!

وَمَا يَفْعَلُوا
مِنْ خَيْرٍ فَلَن يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ {115}

[Mohsin Khan] And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are Al-Muttaqûn (the pious - see V.2:2).

[Pickthal] And whatever good they do, they will not be denied the meed thereof. Allah is Aware of those who ward off (evil).

[Shakir] And whatever good they do, they shall not be denied it, and Allah knows those who guard (against evil).

[Yusuf Ali] Of the good that they do, nothing will be rejected of them; for Allah knoweth well those that do right.

MTqUsmni Whatever good they do, they shall never go unappreciated for it. Allah is All-Aware of the God-fearing.

MMhmud- Whatever of the good they shall undertake, at last, they will not get divested of it; Allah is well aware of the
DrLiaqat piously reverent persons!

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ

مَنْ اللَّهُ شَيْئاً وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ {116}

[Mohsin Khan] Surely, those who reject Faith (disbelieve Allah and in Muhammad SAW as being Allâh's Messenger and in all that which he has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide. (Tafsir At-Tabarî).

[Pickthal] Lo! the riches and the progeny of those who disbelieve will not avail them aught against Allah; and such are rightful owners of the Fire. They will abide therein.

[Shakir] (As for) those who disbelieve, surely neither their wealth nor their children shall avail them in the least against Allah; and these are the inmates of the fire; therein they shall abide.

[Yusuf Ali] Those who reject Faith,—neither their possessions nor their (numerous) progeny will avail them aught against Allah; they will be companions of the fire dwelling therein (for ever).

MTqUsmni Surely, those who disbelieve, neither their wealth nor their children shall help them against Allah; and they are the people of the Fire. They shall be there forever.

MMhmud- Certainly, those who decline to believe, neither their assets nor their brood can suffice them against even a bit
DrLiaqat from Allah; these, as well, will be the cronies of blaze who will dwell therein forever!

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا
صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ فَأَهْلَكَتْهُ وَمَا
ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسَهُمْ يَظْلِمُونَ {117}

[Mohsin Khan] The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including Christ A.S. and Muhammad SAW). Allâh wronged them not, but they wronged themselves.

[Pickthal] The likeness of that which they spend in this life of the world is as the likeness of a biting, icy wind which smiteth the harvest of a people who have wronged themselves, and devastateth it. Allah wronged them not, but they do wrong themselves.

[Shakir] The likeness of what they spend in the life of this world is as the likeness of wind in which is intense cold (that) smites the seed produce of a people who have done injustice to their souls and destroys it; and Allah is not unjust to them, but they are unjust to themselves.

[Yusuf Ali] What they spend in the life of this (material) world may be likened to a wind which brings a nipping frost: it strikes

and destroys the harvest of men who have wronged their own souls; it is not Allah that hath wronged, them but they wrong themselves.

MTqUsmni The example of what they spend in this worldly life is just like a wind that, having chill within, struck the tillage of those who wronged themselves, and destroyed it. Allah has not wronged them; rather, they did wrong to themselves.

MMhmud- The example of what they expend (aid) in this worldly life is similar to the breeze full of the frost within; it afflicts
DrLiaqat cultivation of the people who had wronged themselves and so devastates that! Whereas, Allah did no disfavor to them; they, however, did disservice to themselves!

يَا أَيُّهَا الَّذِينَ
آمَنُوا لَا تَتَّخِذُوا بَطَانَةً مِّن دُونِكُمْ لَا يَالُونَكُمْ خَبَالًا
وَدُّوا مَا عَنِتُّمْ قَدْ بَدَتِ الْبَغْضَاءُ مِنْ أَفْوَاهِهِمْ وَمَا تُخْفِي
صُدُورُهُمْ أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْقِلُونَ (118)

[Mohsin Khan] O you who believe! Take not as (your) Bitânah (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed We have made plain to you the Ayât (proofs, evidences, verses) if you understand.

[Pickthal] O ye who believe! Take not for intimates others than your own folk, who would spare no pains to ruin you; they love to hamper you. Hatred is revealed by (the utterance of) their mouths, but that which their breasts hide is greater. We have made plain for you the revelations if ye will understand.

[Shakir] O you who believe! do not take for intimate friends from among others than your own people; they do not fall short of inflicting loss upon you; they love what distresses you; vehement hatred has already appeared from out of their mouths, and what their breasts conceal is greater still; indeed, We have made the communications clear to you, if you will understand.

[Yusuf Ali] O ye who believe! Take not into your intimacy those outside your ranks; they will not fail to corrupt you. They only desire your ruin: rank hatred has already appeared from their mouths; what their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

MTqUsmni O you who believe, do not take anyone as an insider but those from among your own selves. They would spare no effort to do you mischief. They want you to be in trouble. Malice has come out of their mouths while what is concealed in their hearts is still worse. We have made the signs clear to you, if only you understand.

MMhmud- O you the believers, never hold dearly intimate to some from the others than your own! They do not let you
DrLiaqat without attempting the derangement; longing for it which afflicts you hard! They Clearly expose the animosities by their utterances; while, whatever they conceal in their hearts is greatly larger! We have explicitly described the verses for you; if you were to comprehend!

هَآأَنْتُمْ أَوْلَاءُ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ بِالْكِتَابِ كُلِّهِ
وَإِذَا لِقَاكُمْ قَالُوا آمَنَّا وَإِذَا خَلَوْا عَضُّوا عَلَيْكُمُ الْأَنَامِلَ
مِنَ الْغَيْظِ قُلْ مُؤْتُوا بِغَيْظِكُمْ إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ (119)

[Mohsin Khan] Lo! You are the ones who love them but they love you not, and you believe in all the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe". But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

[Pickthal] Lo! ye are those who love them though they love you not, and ye believe in all the Scripture. When they fall in with you they say: We believe; but when they go apart they bite their finger-tips at you, for rage. Say: Perish in your rage! Lo! Allah is Aware of what is hidden in (your) breasts.

[Shakir] Lo! you are they who will love them while they do not love you, and you believe in the Book (in) the whole of it; and when they meet you they say: We believe, and when they are alone, they bite the ends of their fingers in rage against you. Say: Die in your rage; surely Allah knows what is in the breasts.

[Yusuf Ali] Ah! ye are those who love them, but they love you not,—though ye believe in the whole of the Book, When they meet you, they say "We believe"; but when they are alone, they bite off the very tips of their fingers at you in their rage. Say: "Perish in your rage; Allah knoweth well all the secrets of the heart."

MTqUsmni Look, you are the ones who love them and they do not love you. You believe in all the books; (On the other hand,) when they meet you, they say, .We believe., and when they are alone, they bite their finger-tips out of rage against you. Say, .May you perish in your rage.. Surely, Allah is All-Aware of what lies in the hearts.

MMHmud- These are you people who sympathize with them, while, they bear no compassion for you! Whereas
 DrLiaqat you believe in all of the scripture, in contrast, they proclaim when they meet you: "We believed!" but, as they depart they gnaw their fingertips in rage against you! You tell, "You may die of your fury; surely, Allah remains precisely aware about the stance of inner selves!"

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ وَإِنْ تُصِيبْكُمْ سَيِّئَةٌ يَفْرَحُوا
 بِهَا وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا
 إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ {120}

[Mohsin Khan] If a good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become Al-Muttaqûn (the pious - see V.2:2), not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

[Pickthal] If a lucky chance befall you, it is evil unto them, and if disaster strike you they rejoice thereat. But if ye persevere and keep from evil their guile will never harm you. Lo! Allah is Surrounding what they do.

[Shakir] If good befalls you, it grieves them, and if an evil afflicts you, they rejoice at it; and if you are patient and guard yourselves, their scheme will not injure you in any way; surely Allah comprehends what they do.

[Yusuf Ali] If aught that is good befalls you it grieves them; but if some misfortune overtakes you, they rejoice at it. But if ye are patient and do right, not the least harm will their cunning do to you for Allah compasseth round about all that they do.

MTqUsmni If something good happens to you, it annoys them, and if something evil befalls you, they are delighted with it. If you keep patience and fear Allah, their cunning shall not harm you at all. Allah is All-Encompassing of what they do.

MMHmud- If you encounter the worth, it upsets them; while, if you suffer the bad, they get elated with it! However, if you
 DrLiaqat stand resolute and be piously cautious, their conspiracies will never harm you even a bit! Allah is prevailing over by whatever means they may act!

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ
 تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ {121}

[Mohsin Khan] And (remember) when you (Muhammad SAW) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower

[Pickthal] And remember when thou settedst forth at daybreak from thy housefolk to assign to the believers their positions for the battle, Allah was Hearer, Knower.

[Shakir] And when you did go forth early in the morning from your family to lodge the believers in encampments for war and Allah is Hearing, Knowing.

[Yusuf Ali] Remember that morning thou didst leave thy household (early) to post the Faithful at their stations for battle: and Allah heareth and knoweth all things.

MTqUsmni Recall the time when you left your house in the morning in order to place the believers in positions for fighting. Allah is All-Hearing, All-Knowing.

MMHmud- When you left your family by the daybreak to place the believers at positions for the war; ever, Allah is the
 DrLiaqat omniscient, the best listener!

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيَهُمَا وَعَلَى
 اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {122}

[Mohsin Khan] When two parties from among you were about to lose heart, but Allâh was their Walî (Supporter and Protector). And in Allâh should the believers put their trust.

[Pickthal] When two parties of you almost fell away, and Allah was their Protecting Friend. In Allah do believers put their trust.

[Shakir] When two parties from among you had determined that they should show cowardice, and Allah was the guardian of them both, and in Allah should the believers trust.

[Yusuf Ali] Remember two of your parties meditated cowardice; but Allah was their Protector, and in Allah should the Faithful (ever) put their trust.

MTqUsmni When two of your groups were about to lose heart, while Allah was their guardian! It is in Allah alone that the believers must place their trust.

MMHmud- When the two sects from you thought backing off, but, Allah happened to be the guardian of them; therefore,
 DrLiaqat upon Allah should totally rely on, the believers!

إِ وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ
أَذِلَّةٌ فَأَقْبُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ {123}

- [Mohsin Khan] And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much that you may be grateful.
- [Pickthal] Allah had already given you the victory at Badr, when ye were contemptible. So observe your duty to Allah in order that ye may be thankful.
- [Shakir] And Allah did certainly assist you at Badr when you were weak; be careful of (your duty to) Allah then, that you may give thanks.
- [Yusuf Ali] Allah had helped you at Badr, when ye were a contemptible little force; then fear Allah; thus may ye show your gratitude.
- MTqUsmni Allah certainly supported you at Badr when you were weak. So, fear Allah that you may be grateful
- MMhmud- DrLiaqat In fact, Allah had supported you at Badar while you were weaker; therefore, you must devoutly revere Allah to show your gratitude!

إِذْ تَقُولُ لِلْمُؤْمِنِينَ
أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ {124}

- [Mohsin Khan] (Remember) when you (Muhammad SAW) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels; sent down?"
- [Pickthal] When thou didst say unto the believers: Is it not sufficient for you that your Lord should support you with three thousand angels sent down (to your help)?
- [Shakir] When you said to the believers: Does it not suffice you that your Lord should assist you with three thousand of the angels sent down?
- [Yusuf Ali] Remember thou saidst to the Faithful: Is it not enough for you that Allah should help you with three thousand angels (specially) sent down?
- MTqUsmni When you were saying to the believers, .Shall it not suffice you that your Lord should help you with three thousand of the angels sent down (for you)?.

MMhmud- DrLiaqat See 124 and 125 below.

بَلَىٰ إِنْ تَصْبِرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّنْ فُورِهِمْ
هَذَا يُمِدِّدْكُمْ رَبُّكُمْ بِخَمْسَةِ آفَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ (125)

- [Mohsin Khan] "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."
- [Pickthal] Nay, but if ye persevere, and keep from evil, and (the enemy) attack you suddenly, your Lord will help you with five thousand angels sweeping on.
- [Shakir] Yea! if you remain patient and are on your guard, and they come upon you in a headlong manner, your Lord will assist you with five thousand of the havoc-making angels.
- [Yusuf Ali] "Yea"— if ye remain firm, and act aright, even if the enemy should rush here on you in hot haste, your Lord would help you with five thousand angels making a terrific onslaught.
- MTqUsmni Of course, if you stay patient and fear Allah, and they come upon you even in this heat of theirs, your Lord will reinforce you with five thousand of the angels, each having distinct marks.

125MMhmud- 126DrLiaqat When you were telling the believers: "Shall it not suffice you that your God would aid you with three thousands of descending angels?" Why not! If you stand resolute, bearing reverence in piety and they march into you by this of their vigor, your God will aid you with five thousands of the titled angels!

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا
النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ {126}

- [Mohsin Khan] Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except from Allâh, the All-Mighty, the All-Wise.
- [Pickthal] Allah ordained this only as a message of good cheer for you, and that thereby your hearts might be at rest - Victory cometh only from Allah, the Mighty, the Wise -

[Shakir] And Allah did not make it but as good news for you, and that your hearts might be at ease thereby, and victory is only from Allah, the Mighty, the Wise.
 [Yusuf Ali] Allah made it but a message of hope for you; and an assurance to your hearts: (in any case) there is no help except from Allah, the Exalted, the Wise.
 MTqUsmni And Allah did this solely to make it a good news for you, and so that your hearts may be at rest with it. Otherwise, victory is from none but Allah, the All-Powerful, the All-Wise.

MMhmud- See 126 and 127 below.
 DrLiaqat

لِيَقْطَعَ طَرَفًا
 مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوا خَائِبِينَ {127}

[Mohsin Khan] That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.
 [Pickthal] That He may cut off a part of those who disbelieve, or overwhelm them so that they retire, frustrated.
 [Shakir] That He may cut off a portion from among those who disbelieve, or abase them so that they should return disappointed of attaining what they desired.
 [Yusuf Ali] That He might cut off a fringe of the unbelievers or expose them to infamy, and they should then be turned back, frustrated of their purpose.
 MTqUsmni (Allah helped you) so that He may cut off a flank of disbelievers or throw them down in disgrace, and they go back frustrated
 126MMhmud- Allah got it not but as a reassurance for you, as well, so as to pacify your hearts with it; there is no support,
 127DrLiaqat however, but from the side of Allah, the almighty, the wisest! In order to cut off a segment belonging to the disbelievers or to subdue them; so that, ultimately, they return back utterly futile!

لَيْسَ لَكَ
 مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَالِمُونَ {128}

[Mohsin Khan] Not for you (O Muhammad SAW, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the Zâlimûn (polytheists, disobedients, and wrong-doers).
 [Pickthal] It is no concern at all of thee (Muhammad) whether He relent toward them or punish them; for they are evil-doers.
 [Shakir] You have no concern in the affair whether He turns to them (mercifully) or chastises them, for surely they are unjust.
 [Yusuf Ali] Not for thee, (but for Allah) is the decision: whether He turn in mercy to them or punish them; for they are indeed wrong-doers.
 MTqUsmni You have no authority in the matter, unless Allah forgives them or punishes them, as they are unjust.

128MMhmud- Not even a bit of task for you in the command, either He relents towards them or punishes them! After all, they
 DrLiaqat indeed are the highly unjust!

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ
 وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ {129}

[Mohsin Khan] And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.
 [Pickthal] Unto Allah belongeth whatsoever is in the heavens and whatsoever is in the earth. He forgiveth whom He will, and punisheth whom He will. Allah is Forgiving, Merciful.
 [Shakir] And whatever is in the heavens and whatever is in the earth is Allah's; He forgives whom He pleases and chastises whom He pleases; and Allah is Forgiving, Merciful.
 [Yusuf Ali] To Allah belongeth all that is in the heavens and on earth. He forgiveth whom He pleaseth and punisheth whom He pleaseth: but Allah is Oft-Forgiving, Most Merciful.
 MTqUsmni To Allah belongs what is in the heavens and what is in the earth. He forgives whomsoever He wills and punishes whomsoever He wills. Allah is Most-Forgiving, Very-Merciful.

129MMhmud- As well as, belongs to Allah whatever exist in the heavens and whatever is in the earth; He forgives
 DrLiaqat whomsoever He wants and punishes the one He wants; besides, Allah is the most forgiving, extremely merciful!

يَا أَيُّهَا الَّذِينَ
 آمَنُوا لَا تَأْكُلُوا الرِّبَا أَضْعَافًا مُّضَاعَفَةً وَاتَّقُوا اللَّهَ
 لَعَلَّكُمْ تُفْلِحُونَ {130}

[Mohsin] O you who believe! Eat not Ribâ (usury) doubled and multiplied, but fear Allâh that you may be successful.

Khan]
 [Pickthal] O ye who believe! Devour not usury, doubling and quadrupling (the sum lent). Observe your duty to Allah, that ye may be successful.
 [Shakir] O you who believe! do not devour usury, making it double and redouble, and be careful of (your duty to) Allah, that you may be successful.
 [Yusuf Ali] O ye who believe! Devour not usury, doubled and multiplied; but fear Allah; that ye may (really) prosper.
 MTqUsmni O you who believe, do not eat up the amounts acquired through Riba (interest), doubled and multiplied. Fear Allah, so that you may be successful,

See below for 130,131,132.

وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ {131}

[Mohsin Khan] And fear the Fire, which is prepared for the disbelievers.
 [Pickthal] And ward off (from yourselves) the Fire prepared for disbelievers.
 [Shakir] And guard yourselves against the fire which has been prepared for the unbelievers.
 [Yusuf Ali] Fear the Fire which is prepared for those who reject Faith.
 MTqUsmni and fear the Fire that has been prepared for the disbelievers.

MMhmud- See below for 130,131,132.
 DrLiaqat

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ {132}

[Mohsin Khan] And obey Allâh and the Messenger (Muhammad SAW) that you may obtain mercy.
 [Pickthal] And obey Allah and the messenger, that ye may find mercy.
 [Shakir] And obey Allah and the Messenger, that you may be shown mercy.
 [Yusuf Ali] And obey Allah and the Messenger; that ye may obtain mercy.
 MTqUsmni Obey Allah and the Messenger, so that you may be blessed.

130MMhmud- O you the believers, you should not consume the interest exponentially; as well, you must piously revere Allah,
 131DrLiaqat so that you may succeed! So also, be apprehensive of the blaze which is readied for the defiant people! Hence,
 132 obey Allah and the prophet, so that you may receive the mercy!

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا
 السَّمَاوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ {133}

[Mohsin Khan] And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious - see V.2:2).
 [Pickthal] And vie one with another for forgiveness from your Lord, and for a paradise as wide as are the heavens and the earth, prepared for those who ward off (evil);
 [Shakir] And hasten to forgiveness from your Lord; and a Garden, the extensiveness of which is (as) the heavens and the earth, it is prepared for those who guard (against evil).
 [Yusuf Ali] Be quick in the race for forgiveness from your Lord and for a Garden whose width is that (of the whole) of the heavens and of the earth, prepared for the righteous,—
 MTqUsmni Race with one another towards Forgiveness from your Lord and towards a paradise the width of which spans the heavens and the earth. It has been prepared for the God-fearing,

MMhmud- As well as, rush towards the absolution by your God and the paradise that has expanse of all the heavens and
 DrLiaqat the earth; primed for the reverently devout persons!

الَّذِينَ يُنْفِقُونَ
 فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاطِمِينَ الْغَيْظَ وَالْعَافِينَ
 عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ {134}

[Mohsin Khan] Those who spend [in Allâh's Cause] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good - doers).
 [Pickthal] Those who spend (of that which Allah hath given them) in ease and in adversity, those who control their wrath and are forgiving toward mankind; Allah loveth the good;
 [Shakir] Those who spend (benevolently) in ease as well as in straightness, and those who restrain (their) anger and

pardon men; and Allah loves the doers of good (to others).

[Yusuf Ali] Those who spend (freely) whether in prosperity or in adversity; who restrain anger and pardon (all) men; for Allah loves those who do good,—

MTqUsmni the ones who spend (for Allah's sake) in prosperity and adversity, and those who control anger and forgive people. And Allah loves those who are good in their deeds,

MMhmud- Those who spend in pleasant and harsh times, and who keep the rage repressed, and who are pardoning
DrLiaqat towards the mankind! Also, Allah loves the virtuous people!

وَالَّذِينَ إِذَا
فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا
لِدُنُوبِهِمْ وَمَنْ يَغْفِرُ الدُّنُوبَ إِلَّا اللَّهُ وَلَمْ يُصِرُّوا عَلَى
مَا فَعَلُوا وَهُمْ يَعْلَمُونَ {135}

[Mohsin Khan] And those who, when they have committed Fahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know..

[Pickthal] And those who, when they do an evil thing or wrong themselves, remember Allah and implore forgiveness for their sins - Who forgiveth sins save Allah only? - and will not knowingly repeat (the wrong) they did.

[Shakir] And those who when they commit an indecency or do injustice to their souls remember Allah and ask forgiveness for their faults-- and who forgives the faults but Allah, and (who) do not knowingly persist in what they have done.

[Yusuf Ali] And those who having done something to be ashamed of, or wronged their own souls earnestly bring Allah to mind; and ask for forgiveness for their sins,—and who can forgive sins except Allah?,—And are never obstinate in persisting knowingly in (the wrong) they have done.

MTqUsmni and those who, when they happen to commit a shameful act or wrong themselves, remember Allah, then, seek forgiveness for their sins___and who is there to forgive sins except Allah?___and do not persist in what they have done, knowingly.

MMhmud- Those people, when they commit an obscenity or abuse their own selves; they recall Allah and promptly
DrLiaqat beseech forgiveness for their sins! Who else can absolve the sins except Allah? Besides, they never persist upon what they committed while been aware of it!

أُولَئِكَ جَزَاؤُهُمْ مَغْفِرَةٌ
مِّن رَّبِّهِمْ وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ خَالِدِينَ
فِيهَا وَنِعَمَ أَجْرُ الْعَامِلِينَ {136}

[Mohsin Khan] For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

[Pickthal] The reward of such will be forgiveness from their Lord, and Gardens underneath which rivers flow, wherein they will abide for ever - a bountiful reward for workers!

[Shakir] (As for) these-- their reward is forgiveness from their Lord, and gardens beneath which rivers flow, to abide in them, and excellent is the reward of the laborers.

[Yusuf Ali] For such the reward is forgiveness from their Lord and gardens with rivers flowing underneath an eternal dwelling; how excellent a recompense for those who work (and strive)!

MTqUsmni Their reward is forgiveness from their Lord and gardens beneath which rivers flow where they shall live forever. And excellent is the reward of those who work.

MMhmud- These are people, their recompense will be the absolution from their God and the paradises, underneath which
DrLiaqat stream the rivulets; they will abide therein forever! The most superb is the recompense of the doers!

فَقَدْ خَلَّتْ مِن قَبْلِكُمْ سُنَنٌ
فَاسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ {137}

[Mohsin Khan] Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

[Pickthal] Systems have passed away before you. Do but travel in the land and see the nature of the consequence for those who did deny (the messengers).

[Shakir] Indeed there have been examples before you; therefore travel in the earth and see what was the end of the rejecters.
 [Yusuf Ali] Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth.
 MTqUsmni Many patterns of behavior have passed before you. So, traverse the land and see what was the fate of those who rejected (the prophets).

MMhmud- Indeed, many norms have passed on prior to you, thus, travel across the land and so view what was the
 DrLiaqat outcome of those who denied!

هَذَا بَيَانٌ لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ {138}

[Mohsin Khan] This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are Al-Muttaqûn (the pious - see V.2:2).
 [Pickthal] This is a declaration for mankind, a guidance and an admonition unto those who ward off (evil).
 [Shakir] This is a clear statement for men, and a guidance and an admonition to those who guard (against evil).
 [Yusuf Ali] Here is a plain statement to men, a guidance and instruction to those who fear Allah!
 MTqUsmni This is a declaration for mankind, and guidance, and a lesson for the God-fearing.

MMhmud- This is a proclamation for the human being; whereas, it is the just guidance and the preached commandment
 DrLiaqat for the piously reverent people!

وَلَا تَهِنُوا وَلَا تَحْزِنُوا وَأَنْتُمُ الْأَعْلَوْنَ إِنْ كُنْتُمْ مُؤْمِنِينَ {139}

[Mohsin Khan] So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.
 [Pickthal] Faint not nor grieve, for ye will overcome them if ye are (indeed) believers.
 [Shakir] And be not infirm, and be not grieving, and you shall have the upper hand if you are believers.
 [Yusuf Ali] So lose not heart, nor fall into despair: for ye must gain mastery if ye are true in Faith.
 MTqUsmni Do not lose heart and do not grieve, and you are the upper-most if you are believers

139MMhmud- See 139,140 and 141 below.
 DrLiaqat

إِنْ يَمَسُّكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهُ
 وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ
 آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ {140}

[Mohsin Khan] If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the Zâlimûn (polytheists and wrong-doers).
 [Pickthal] If ye have received a blow, the (disbelieving) people have received a blow the like thereof. These are (only) the vicissitudes which We cause to follow one another for mankind, to the end that Allah may know those who believe and may choose witnesses from among you; and Allah loveth not wrong-doers.
 [Shakir] If a wound has afflicted you (at Ohud), a wound like it has also afflicted the (unbelieving) people; and We bring these days to men by turns, and that Allah may know those who believe and take witnesses from among you; and Allah does not love the unjust.
 [Yusuf Ali] If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that Allah may know those who believe, and that He may take to Himself from your ranks martyr-witnesses (to Truth). And Allah loveth not those that do wrong.
 MTqUsmni If you have received a wound, they have received a similar wound. Such days We rotate among the people, so that Allah may know those who believe and let some of you be martyrs — and Allah does not like the unjust

140MMhmud- See 139,140 and 141 below
 DrLiaqat

وَلِيُمَحِّصَ اللَّهُ الَّذِينَ آمَنُوا وَيَمْحَقَ الْكَافِرِينَ {141}

[Mohsin Khan] And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.
 [Pickthal] And that Allah may prove those who believe, and may blight the disbelievers.
 [Shakir] And that He may purge those who believe and deprive the unbelievers of blessings.
 [Yusuf Ali] Allah's object also is to purge those that are true in Faith and to deprive of blessing those that resist Faith.

MTqUsmni— and so that Allah may purify those who believe and eradicate the disbelievers.

139MMhmud- 139,140,141:

140DrLiaqat So, do not be infirm, nor you should get frustrated; you are definite to surpass if you happened to be believers!
141 If you have sustained the hurt, those people too have already sustained the hurt, similar to it; as, these are the days which we swap between the mankind so that Allah recognizes people who believed, as well, takes on martyrs from you; Allah, however, never likes the oppressive people! As well as, so that Allah refines up the believers, and, quashes the disbelievers!

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مِنْكُمْ وَيَعْلَمِ الصَّابِرِينَ {142}

[Mohsin Khan] Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are As-Sābirun (the patient)?
[Pickthal] Or deemed ye that ye would enter paradise while yet Allah knoweth not those of you who really strive, nor knoweth those (of you) who are steadfast?
[Shakir] Do you think that you will enter the garden while Allah has not yet known those who strive hard from among you, and (He has not) known the patient.
[Yusuf Ali] Did ye think that ye would enter Heaven without Allah testing those of you who fought hard (in His cause) and remained steadfast?
MTqUsmni Do you think that you shall enter Paradise even before Allah knows those of you who carry out Jihad and those who are steadfast.

142MMhmud- Have you presumed that you would enter the paradise even as Allah is yet to discern people among you who do
DrLiaqat battle; as well, to realize those who persevere?

وَلَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ
قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ {143}

[Mohsin Khan] You did indeed wish for death (Ash-Shahâdah - martyrdom) before you met it. Now you have seen it openly with your own eyes.
[Pickthal] And verily ye used to wish for death before ye met it (in the field). Now ye have seen it with your eyes!
[Shakir] And certainly you desired death before you met it, so indeed you have seen it and you look (at it)
[Yusuf Ali] Ye did indeed wish for Death before ye encountered it: now ye have seen it with your own eyes (and ye flinch!).
MTqUsmni You had longed for death before you faced it. Now, you have seen it with your eyes wide open.

143MMhmud- In fact, you were, who wished the death before you encountered it, now, you having perceived it, you keep gazing!
DrLiaqat

وَمَا مُحَمَّدٌ
إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ
انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَصُرَ
اللَّهُ شَيْئاً وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ {144}

[Mohsin Khan] Muhammad (SAW) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful.
[Pickthal] Muhammad is but a messenger, messengers (the like of whom) have passed away before him. Will it be that, when he dieth or is slain, ye will turn back on your heels? He who turneth back on doth no hurt to Allah, and Allah will reward the thankful.
[Shakir] And Muhammad is no more than a messenger; the messengers have already passed away before him; if then he dies or is killed will you turn back upon your heels? And whoever turns back upon his heels, he will by no means do harm to Allah in the least and Allah will reward the grateful.
[Yusuf Ali] Muhammad is no more than an Messenger: many were the Messengers that passed away before Him. If he died or was slain, will ye then turn back on your heels? If any did turn back on his heels, not the least harm will he do to Allah; but Allah (on the other hand) will swiftly reward those who (serve him) with gratitude.
MTqUsmni MuHammad is but a messenger, there have been messengers before him. So, if he dies or is killed, would you turn

back on your heels? Whoever turns back on his heels can never harm Allah in the least. Allah shall soon reward the grateful.

- 144MMHmud- And, Muhammad is, nonetheless, a messenger; many messengers have passed previous to him! Do then, if
DrLiaqat he died or got martyred, you would revert on your backs? But, whoever reverts on his back shall not, thereby, harm Allah even a bit; Allah, however, will promptly reward those who evince the gratitude!

وَمَا كَانَ
لنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا وَمَنْ يُرِدْ
ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَنْ يُرِدْ ثَوَابَ الْآخِرَةِ نُؤْتِهِ
مِنْهَا وَسَجْزِي الشَّاكِرِينَ {145}

- [Mohsin Khan] And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.
- [Pickthal] No soul can ever die except by Allah's leave and at a term appointed. Whoso desireth the reward of the world, We bestow on him thereof; and whoso desireth the reward of the Hereafter, We bestow on him thereof. We shall reward the thankful.
- [Shakir] And a soul will not die but with the permission of Allah the term is fixed; and whoever desires the reward of this world, I shall give him of it, and whoever desires the reward of the hereafter I shall give him of it, and I will reward the grateful.
- [Yusuf Ali] Nor can a soul die except by Allah's leave the term being fixed as by writing. If any do desire a reward in this life, We shall give it to him; and if any do desire a reward in the Hereafter, We shall give it to him. And swiftly shall We reward those that (serve Us with) gratitude.
- MTqUsmni It is not the choice of a person to die without the will of Allah, death being a time-bound destiny. Whoever seeks a reward in this world, We shall give him out of it, and whoever seeks a reward in the Hereafter, We shall give him out of it. We shall soon reward the grateful.

- 145MMHmud- It is not for any being to die but by the authority of Allah; a script of predestined term! Whosoever intends a
DrLiaqat worldly award, we accord him out of it, while, whosoever intends the award in the hereafter, we do grant him out of it; we, however, shall soon reward those who evince the gratitude!

وَكَايْنِ مَنْ نَبِيٍّ قَاتَلَ مَعَهُ
رِجُوعًا كَثِيرًا فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَمَا ضَعُفُوا
وَمَا اسْتَكْبَرُوا وَاللَّهُ يُحِبُّ الصَّابِرِينَ {146}

- [Mohsin Khan] And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves As-Sâbirun (the patient).
- [Pickthal] And with how many a prophet have there been a number of devoted men who fought (beside him). They quailed not for aught that befell them in the way of Allah, nor did they weaken, nor were they brought low. Allah loveth the steadfast.
- [Shakir] And how many a prophet has fought with whom were many worshippers of the Lord; so they did not become weak-hearted on account of what befell them in Allah's way, nor did they weaken, nor did they abase themselves; and Allah loves the patient.
- [Yusuf Ali] How many of the Prophets fought (in Allah's way), and with them (fought) large bands of godly men? But they never lost heart if they met with disaster in Allah's way, nor did they weaken (in will) nor give in. And Allah loves those who are firm and steadfast.
- MTqUsmni There have been many prophets with whom many men of Allah have fought; they did not lose heart for what they suffered in the way of Allah, nor did they become weak, nor did they yield. Allah loves the steadfast.

- 146MMHmud- How many of the prophets existed that along with them lots of godly devotees fought wars; they neither turn
DrLiaqat infirm, after whatever afflicted them in the cause of Allah, nor did they weaken; as well, they never succumbed! Allah too loves those who endure resolutely!

وَمَا كَانَ قَوْلُهُمْ
إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا فِي أَمْرِنَا وَتَبَّتْ
أَقْدَامُنَا وَانصَرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ {147}

[Mohsin Khan] And they said nothing but: "Our Lord! Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."
[Pickthal] Their cry was only that they said: Our Lord! forgive us for our sins and wasted efforts, make our foothold sure, and give us victory over the disbelieving folk.
[Shakir] And their saying was no other than that they said: Our Lord! forgive us our faults and our extravagance in our affair and make firm our feet and help us against the unbelieving people.
[Yusuf Ali] All that they said was: "Our Lord! Forgive us our sins and anything we may have done that transgressed our duty; establish our feet firmly and help us against those that resist Faith."
MTqUsmni They had nothing else to say except that they said: .Our Lord, forgive us our sins and our excesses in our conduct, make firm our feet and help us against the disbelieving people..
147MMhmud- Their plea was none but they implored: "O our God! Absolve us of our sins and excesses we committed in
DrLiaqat our task; as well, let our foothold be stabilized, thus, support us against the community of disbelievers!

فَاتَاهُمُ اللَّهُ

{148} ثَوَابَ الدُّنْيَا وَحَسَنَ ثَوَابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

[Mohsin Khan] So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves Al-Muhsinûn (the good-doers - see the footnote of V.3:134 and of V.9:120).
[Pickthal] So Allah gave them the reward of the world and the good reward of the Hereafter. Allah loveth those whose deeds are good.
[Shakir] So Allah gave them the reward of this world and better reward of the hereafter and Allah loves those who do good (to others).
[Yusuf Ali] And Allah gave them a reward in this world, and the excellent reward of the Hereafter. For Allah loveth those who do good.
MTqUsmni So, Allah gave them the return in this world and also the better rewards in the Hereafter. Allah loves those who do good.
148MMhmud- Ensuing, Allah granted them award of the world, as well, the superb award of the hereafter; Allah loves the
DrLiaqat benevolent people!

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا
يَرُدُّوكُمْ عَلَىٰ أَعْقَابِكُمْ فَتَنْقَلِبُوا خَاسِرِينَ {149}

[Mohsin Khan] O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.
[Pickthal] O ye who believe! if ye obey those who disbelieve, they will make you turn back on your heels, and ye turn back as losers.
[Shakir] O you who believe! if you obey those who disbelieve they will turn you back upon your heels, so you will turn back losers.
[Yusuf Ali] O ye who believe! if ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Fith) to your own loss.
MTqUsmni O you who believe, if you obey those who disbelieve, they will make you turn back on your heels, then you shall turn into losers.

149MMhmud- See 149 and 150 below
DrLiaqat

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ {150}

[Mohsin Khan] Nay, Allâh is your Maulâ (Patron, Lord, Helper and Protector), and He is the Best of helpers.
[Pickthal] But Allah is your Protector, and He is the Best of Helpers.
[Shakir] Nay! Allah is your Patron and He is the best of the helpers.
[Yusuf Ali] Nay Allah is your Protector, and He is the best of helpers.
MTqUsmni Instead, Allah is your Lord, and He is the best of all helpers.

149MMhmud- O you the believers! If you obey people who disbelieve, they will make you revert on your backs, consequential,
150DrLiaqat you will end up totally ruined! But, Allah is your absolute guardian, and, he happens to be the best of the supporters!

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ
مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَمَأْوَاهُمُ النَّارُ وَبِئْسَ مَثْوَى الظَّالِمِينَ {151}

- [Mohsin Khan] We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the Zâlimûn (polytheists and wrong-doers).
- [Pickthal] We shall cast terror into the hearts of those who disbelieve because they ascribe unto Allah partners, for which no warrant hath been revealed. Their habitation is the Fire, and hapless the abode of the wrong-doers.
- [Shakir] We will cast terror into the hearts of those who disbelieve, because they set up with Allah that for which He has sent down no authority, and their abode is the fire, and evil is the abode of the unjust.
- [Yusuf Ali] Soon shall We cast terror into the hearts of the unbelievers, for that they joined partners with Allah, for which He had sent no authority: their abode will be the Fire; and evil is the home of the wrong-doers!
- MTqUsmni We shall put awe into the hearts of those who disbelieve, since they have associated with Allah something for which He has not sent any authority. Their ultimate place is the Fire; and evil is the abode of the unjust.
- 151MMhmud- We shall soon instill panic into their hearts; because of the co-allegiance they bore with Allah to entities about
DrLiaqat which He had not revealed down any authentication; and, afterward, their abode will be the blaze! What miserable is the lodgment of the unjust oppressors!

وَلَقَدْ صَدَقَكُمُ اللَّهُ
وَعَدَهُ إِذْ تَحُسُّونَهُم بِإِذْنِهِ حَتَّى إِذَا فَشِلْتُمْ
وَتَنَازَعْتُمْ فِي الْأَمْرِ وَعَصَيْتُمْ مِمَّا بَعْدَ مَا أَرَاكُمْ
مَّا تُحِبُّونَ مِنْكُمْ مَّنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ
مَّنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ
وَلَقَدْ عَفَا عَنْكُمْ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ {152}

- [Mohsin Khan] And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.
- [Pickthal] Allah verily made good His promise unto you when ye routed them by His leave, until (the moment) when your courage failed you, and ye disagreed about the order and ye disobeyed, after He had shown you that for which ye long. Some of you desired the world, and some of you desired the Hereafter. Therefore He made you flee from them, that He might try you. Yet now He hath forgiven you. Allah is a Lord of Kindness to believers.
- [Shakir] And certainly Allah made good to you His promise when you slew them by His permission, until when you became weak-hearted and disputed about the affair and disobeyed after He had shown you that which you loved; of you were some who desired this world and of you were some who desired the hereafter; then He turned you away from them that He might try you; and He has certainly pardoned you, and Allah is Gracious to the believers.
- [Yusuf Ali] Allah did indeed fulfil His promise to you when ye with His permission were about to annihilate your enemy,—until ye flinched and fell to disputing about the order, and disobeyed it after He brought you in sight (of the Booty) which ye covet. Among you are some that hanker after this world and some that desire the Hereafter. Then did He divert you from your foes in order to test you but He forgave you: for Allah is full of grace to those who believe.
- MTqUsmni Allah has surely fulfilled His promise to you when you, with His will, were killing them off, until you showed weakness and disputed in the matter and disobeyed after He had shown you what you liked. Among you there were some who were seeking the mundane, and among you there were others who were seeking the Hereafter. After that, He reversed your position against them, so that He may test you. Of course, He has forgiven you. Allah is All-Gracious to the believers.
- 152MMhmud- Allah got His promise true to the fact the moment when you were trouncing them by His sanction; until the
DrLiaqat while, you thought to back off and were in a dilemma over the directive; then you defied it after having observed what you longed for; amongst you some were those who intended the world while the others of you intended the hereafter! Consequently, you were averted from them, so that He may subject you to test! He has excused you altogether; as Allah holds esteemed favor towards the believers!

إِذْ تُصْعِدُونَ وَلَا تَلَوْنِ عَلَى أَحَدٍ
وَالرَّسُولُ يَدْعُوكُمْ فِي أَخْرَاكُمْ فَأَتَابَكُمْ
غَمًّا بَغْمٌ لِكَيْلَا تَحْزَنُوا عَلَى مَا فَاتَكُمْ
وَلَا مَا أَصَابَكُمْ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ {153}

- [Mohsin Khan] (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad SAW) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.
- [Pickthal] When ye climbed (the hill) and paid no heed to anyone, while the messenger, in your rear, was calling you (to fight). Therefor He rewarded you grief for (his) grief, that (He might teach) you not to sorrow either for that which ye missed or for that which befell you. Allah is Informed of what ye do.
- [Shakir] When you ran off precipitately and did not wait for any one, and the Messenger was calling you from your rear, so He gave you another sorrow instead of (your) sorrow, so that you might not grieve at what had escaped you, nor (at) what befell you; and Allah is aware of what you do.
- [Yusuf Ali] Behold! ye were climbing up the high ground, without even casting a side glance at anyone and the Messenger in your rear was calling you back. There did Allah give you one distress after another by way of requital to teach you not to grieve for (the booty) that had escaped you and for (the ill) that had befallen you. For Allah is well aware of all that ye do.
- MTqUsmni When you were going away, not even turning to look at anyone, and the Messenger was calling you from behind you. He awarded you sorrow for sorrow, so that you should not grieve (in future) over what you lost, or for what you suffered. Allah is All-Aware of what you do.

- 153MMhmud- Whilst you scrambled upward not heeding towards any one, even as, the messenger has been calling you at the
DrLiaqat other end; and so, you were rewarded with the anguish over the anguish; that is why, you must not dismay over what you missed or upon what has afflicted you! As, Allah happens to be fully informed about whatever you do!

ثُمَّ أَنْزَلَ عَلَيْكُمْ مِّن بَعْدِ الْغَمِّ أَمْنَةً نُّعَاسًا يَّغْشَى طَائِفَةً
مِّنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنفُسُهُمْ يَظُنُّونَ بِاللَّهِ غَيْرَ
الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ هَل لَّنَا مِنَ الْأَمْرِ مِنْ شَيْءٍ
قُلْ إِنَّ الْأَمْرَ كُلَّهُ لِلَّهِ يُخْفُونَ فِي أَنفُسِهِمْ مَا لَا يُبْدُونَ لَكَ
يَقُولُونَ لَوْ كَانَ لَنَا مِنَ الْأَمْرِ شَيْءٌ مَا قُتِلْنَا هَاهُنَا قُلْ لَوْ
كُنْتُمْ فِي بُيُوتِكُمْ لَبَرَزَ الَّذِينَ كُتِبَ عَلَيْهِمُ الْقَتْلُ إِلَى مَضَاجِعِهِمْ
وَلِيَبْتَلِيَ اللَّهُ مَا فِي صُدُورِكُمْ وَلِيُمَحَّصَ مَا فِي قُلُوبِكُمْ
وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ {154}

- [Mohsin Khan] Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet SAW) and thought wrongly of Allâh - the thought of ignorance. They said, "Have we any part in the affair?" Say you (O Muhammad SAW): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.
- [Pickthal] Then, after grief, He sent down security for you. As slumber did it overcome a party of you, while (the other) party, who were anxious on their own account, thought wrongly of Allah, the thought of ignorance. They said: Have we any part in the cause? Say (O Muhammad): The cause belongeth wholly to Allah. They hide within themselves (a thought) which they reveal not unto thee, saying: Had we had any part in the cause we should not have been slain here. Say: Even though ye had been in your houses, those appointed to be slain would have gone forth to the places where they were to lie. (All this hath been) in order that Allah might try what is in your breasts and prove what is in your hearts. Allah is Aware of what is hidden in the breasts (of men).
- [Shakir] Then after sorrow He sent down security upon you, a calm coming upon a party of you, and (there was) another party whom their own souls had rendered anxious; they entertained about Allah thoughts of ignorance quite unjustly, saying: We have no hand in the affair. Say: Surely the affair is wholly (in the hands) of Allah. They conceal

within their souls what they would not reveal to you. They say: Had we any hand in the affair, we would not have been slain here. Say: Had you remained in your houses, those for whom slaughter was ordained would certainly have gone forth to the places where they would be slain, and that Allah might test what was in your breasts and that He might purge what was in your hearts; and Allah knows what is in the breasts.

[Yusuf Ali] After (the excitement) of the distress, He sent down calm on a band of you, to overcome with slumber while another band was stirred to anxiety by their own feelings, moved by wrong suspicions of Allah, suspicions due to Ignorance. They said: "What affair is this of ours?" say thou: "indeed this affair is wholly Allah's." They hide in their minds what they dare not reveal to thee. They say (to themselves): "If we had anything to do with this affair we should not have been in the slaughter here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death"; but (all this was) that Allah might test what is in your breasts and purge what is in your hearts: for Allah knoweth well the secrets of your hearts.

154MTqUsmni Then, after the grief, He poured tranquility upon you - a drowsiness overtaking a group of you. Another group was worrying about their own selves, harboring thoughts about Allah that were untrue - thoughts of ignorance. They were saying, .Is there anything in our hands?. Say, .The whole thing belongs to Allah.. They conceal in their hearts what they do not disclose to you. They say, .If we had any say in the matter, we would not have been killed here.. Say, .If you were in your homes, those destined to be killed would have come out all the way to their (final) resting -places.. (All this was done) so that Allah may test your inner qualities and may purify what is in your hearts. Allah is All-Aware of what lies in the hearts.

154MMhmud- Then, a somnolent peace was set down upon you which entranced a troop of you!
DrLiaquat However, a sect had made up their minds to back themselves off suspecting the mistaken suspicion about Allah without any justification! They ask, "Is there any part of ours in the command?" Tell them, "Imperatively, the command, by whole of it, belongs to Allah!"
They conceal in their inner selves that they shall never divulge to you! They utter, "Had there been any role of us in the command none of us would have been slain here!" Tell them, "Had you been in your homes, those who were prescribed to be slain would have emerged towards sites they would be laid!"
So that Allah examines you as to what lay in you minds, as well, so that He refines whatever is in your hearts! Allah, moreover, is the omniscient about the essence of inner-cores!"

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ
يَوْمَ التَّقَى الْجَمْعَانِ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا
كَسَبُوا وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ {155}

Note by Dr. Liaquat: the word 'Host' is used in English language as 'host of' or 'hosts of' eg: soldiers/army/animals/calamities etc. when used alone as 'host' or 'hosts' it means 'to harbor or present a guest or a parasite' [verb] and 'those who harbor them' [noun]

[Mohsin Khan] Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was Shaitân (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

[Pickthal] Lo! those of you who turned back on the day when the two hosts met, Satan alone it was who caused them to backslide, because of some of that which they have earned. Now Allah hath forgiven them. Lo! Allah is Forgiving, Clement.

[Shakir] (As for) those of you who turned back on the day when the two armies met, only the Shaitan sought to cause them to make a slip on account of some deeds they had done, and certainly Allah has pardoned them; surely Allah is Forgiving, Forbearing.

[Yusuf Ali] Those of you who turned back on the day the two hosts met,— it was Satan who caused them to fail because of some (evil) they had done. But Allah has blotted out (their fault): for Allah is Oft-Forgiving, Most Forbearing.

MTqUsmni Surely, those of you who turned back on the day when the two troops faced each other, Satan had but made them slip for some of their deeds. Of course, Allah has forgiven them. Certainly, Allah is Most-Forgiving, Very Forbearing.

155MMhmud- As for those from you who turned back on the encounter day of the two troops, in fact, Satan deluded them to err due to some of their attainments! But, of course, Allah has reprieved them of! Allah, in essence, is extremely forgiving, the bearer of utmost patience!

يَا أَيُّهَا
الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا لِإِخْوَانِهِمْ إِذَا
ضَرَبُوا فِي الْأَرْضِ أَوْ كَانُوا غَزَى لَوْ كَانُوا عِنْدَنَا مَا مَاتُوا وَمَا
قُتِلُوا لِيَجْعَلَ اللَّهُ ذَلِكَ حَسْرَةً فِي قُلُوبِهِمْ وَاللَّهُ يُحْيِي وَيُمِيتُ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ {156}

Note by Dr. Liaquat: 'SEER' means 'the one who possesses the vision of future events' or 'fortuneteller' or 'who does do prophesy' and it never means some one who can see all, everywhere, for ever, continuously.

- [Mohsin Khan] O you who believe! Be not like those who disbelieve (hypocrites) and who say to their brethren when they travel through the earth or go out to fight: "If they had stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do. note
- [Pickthal] O ye who believe! Be not as those who disbelieved and said of their brethren who went abroad in the land or were fighting in the field: If they had been (here) with us they would not have died or been killed: that Allah may make it anguish in their hearts. Allah giveth life and causeth death; and Allah is Seer of what ye do.
- [Shakir] O you who believe! be not like those who disbelieve and say of their brethren when they travel in the earth or engage in fighting: Had they been with us, they would not have died and they would not have been slain; so Allah makes this to be an intense regret in their hearts; and Allah gives life and causes death and Allah sees what you do.
- [Yusuf Ali] O ye who Believe! be not like the Unbelievers, who say of their brethren, when they are travelling through the earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that Allah may make it a cause of sighs, and regrets in their hearts. It is Allah that gives Life and Death and Allah sees well all that ye do.
- MTqUsmni O you who believe, do not be like those who disbelieved and said about their brethren while they travelled on the earth or had to fight, .Had they been with us, they would have not died, nor would they have been killed.. The result is that Allah makes it a remorse resting in their hearts. Allah gives life and brings death; Allah is watchful of what you do.
- MMhmud- O you the believers! You must not turn out to be like people who betrayed and said for their brethren whilst they were on expedition in the region, or were in the battle, "Had they been around us, they would not have died, nor would have been slain!" So that, Allah sets this frustration in their hearts! Nevertheless, Allah accords the life and the death! While, Allah is the most comprehensive observant about whatever you do!
- DrLiaqat

وَلَكِنْ قَاتِلْتُمْ فِي سَبِيلِ اللَّهِ
أَوْ مِتُّمْ لَمَغْفِرَةً مِّنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ {157}

- [Mohsin Khan] And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealths).
- [Pickthal] And what though ye be slain in Allah's way or die therein? Surely pardon from Allah and mercy are better than all that they amass.
- [Shakir] And if you are slain in the way of Allah or you die, certainly forgiveness from Allah and mercy is better than what they amass.
- [Yusuf Ali] And if ye are slain, or die in the way of Allah, forgiveness and mercy from Allah are far better than all they could amass.
- MTqUsmni If you are killed in the way of Allah or die, the forgiveness from Allah and the mercy is far better than what they accumulate
- 157MMhmud- SEE 175 & 158 BELOW.
- DrLiaqat

وَلَكِنْ مِّمَّا أَوْ قَاتِلْتُمْ إِلَى اللَّهِ تُحْشَرُونَ {158}

- [Mohsin Khan] And whether you die, or are killed, verily, unto Allâh you shall be gathered.
- [Pickthal] What though ye be slain or die, when unto Allah ye are gathered?
- [Shakir] And if indeed you die or you are slain, certainly to Allah shall you be gathered together.
- [Yusuf Ali] And if ye die, or are slain, Lo! it is unto Allah that ye are brought together.
- MTqUsmni If you die or get killed, it is towards Allah that you shall be gathered.

- 158MMhmud- While, if you got slain in the path of Allah or died, imperatively, there would be total absolution and esteemed mercy bestowed by Allah; far superb than whatever you could amass! Either you die or get slain; in any case, you would be gathered together before Allah!
- DrLiaqat

فِيمَا رَحْمَةٍ مِّنَ
 اللَّهُ لَئِن لَّمْ يَهِتُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ الْقَلْبِ لَانفَضُّوا مِنْ حَوْلِكَ
 فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ
 فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ {159}

- [Mohsin Khan] And by the Mercy of Allâh, you dealt with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).
- [Pickthal] It was by the mercy of Allah that thou wast lenient with them (O Muhammad), for if thou hadst been stern and fierce of heart they would have dispersed from round about thee. So pardon them and ask forgiveness for them and consult with them upon the conduct of affairs. And when thou art resolved, then put thy trust in Allah. Lo! Allah loveth those who put their trust (in Him).
- [Shakir] Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust.
- [Yusuf Ali] It is part of the Mercy of Allah that thou dost deal gently with them. Wert thou severe or harsh-hearted they would have broken away from about thee; so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs (of moment). Then when thou hast taken a decision, put thy trust in Allah. For Allah loves those who put their trust (in Him).
- 159MTqUsmni So, (O Prophet) it is through mercy from Allah that you are gentle to them. Had you been rough and hard-hearted, they would have dispersed from around you. So, pardon them, and seek Forgiveness for them. Consult them in the matter and, once you have taken a decision, place your trust in Allah. Surely, Allah loves those who place their trust in Him.
- MMhmud- Subsequently, owing to the esteemed mercy of Allah you have been lenient for them! Had you been rudely tough
 DrLiaqat hearted, they must have detached from your side! Thus, reprieve them off and seek forgiveness for them! You must also consult them, and, when you eventually make a resolve, you should then sternly rely upon Allah; indeed, Allah loves people who keep up absolute trust!

إِنْ يَنْصُرْكُمُ اللَّهُ
 فَلَا غَالِبَ لَكُمْ وَإِنْ يَخْذَلْكُمْ فَمَنْ ذَا الَّذِي يَنْصُرُكُمْ مِّنْ
 بَعْدِهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ {160}

- [Mohsin Khan] If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.
- [Pickthal] If Allah is your helper none can overcome you, and if He withdraw His help from you, who is there who can help you after Him? In Allah let believers put their trust.
- [Shakir] If Allah assists you, then there is none that can overcome you, and if He forsakes you, who is there then that can assist you after Him? And on Allah should the believers rely.
- [Yusuf Ali] If Allah helps you, none can overcome you: if He forsakes you, who is there after that that can help you? In Allah, then, let believers put their trust.
- MTqUsmni If Allah helps you, there is none to overcome you. And if He abandons you, then, who is there to help you after that? In Allah the believers should place their trust.
- 160MMhmud- If Allah supports you, none can prevail over you! Whereas, if He let you down, consequently, who would be
 DrLiaqat that to support you thereafter? Thus, upon Allah only the believers should keep up the trust!

وَمَا كَانَ لِنَبِيٍّ أَنْ
 يَغُلَّ وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ ثُمَّ تُوَفَّى كُلُّ
 نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ {161}

- [Mohsin Khan] It is not for any Prophet to take illegally a part of booty (Ghulul), and whosoever deceives his companions as regards the booty, he shall bring forth on the Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, - and they shall not be dealt with unjustly.
- [Pickthal] It is not for any prophet to deceive (mankind). Whoso deceiveth will bring His deceit with him on the Day of Resurrection. Then every soul will be paid in full what it hath earned; and they will not be wronged.
- [Shakir] And it is not attributable to a prophet that he should act unfaithfully; and he who acts unfaithfully shall bring that in

respect of which he has acted unfaithfully on the day of resurrection; then shall every soul be paid back fully what it has earned, and they shall not be dealt with unjustly.

[Yusuf Ali] No prophet could (ever) be false to his trust. If any person is so false, he shall on the Day of Judgment, restore what he misappropriated; then shall every soul receive its due whatever it earned,—and none shall be dealt with unjustly.

MTqUsmni It is not conceivable from a prophet to misappropriate the spoils. Whoever misappropriates shall bring forth, on Doomsday, what he misappropriated. Then, everybody shall be paid, in full, for what he has earned, and they shall not be wronged.

161MMhmud- It is never for a prophet that he shall hold the unfair! Whereas, who ever holds the unfair he will come with
DrLiaqat whatever the unfair he has retained on the day of Quiyama; and then, every individual will be fulfilled appropriate to his attainment; however, no injustice will be done to them!

أَفَمَنْ اتَّبَعَ رِضْوَانًا
اللَّهُ كَمَنْ بَاءَ بِسَخَطٍ مِنَ اللَّهِ وَمَا وَاهُ جَهَنَّمَ وَيَنْسُ الْمَصِيرُ {162}

[Mohsin Khan] Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally - Ghulul)? - his abode is Hell, - and worst, indeed is that destination!

[Pickthal] Is one who followeth the pleasure of Allah as one who hath earned condemnation from Allah, whose habitation is the Fire, a hapless journey's end?

[Shakir] Is then he who follows the pleasure of Allah like him who has made himself deserving of displeasure from Allah, and his abode is hell; and it is an evil destination.

[Yusuf Ali] Is the man who follows the good pleasure of Allah like the man who draws on himself the wrath of Allah, and whose abode is in Hell? A woeful refuge!

MTqUsmni How then, could one who submits to the pleasure of Allah be equal to him who returns with displeasure from Allah? His ultimate place is the Fire; and what an evil end it is!

MMhmud- SEE 162 & 163 BELOW
DrLiaqat

163 هُمْ دَرَجَاتٌ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ

[Mohsin Khan] They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

[Pickthal] There are (in different) degrees (of grace and reprobation) with Allah, and Allah is Seer of what ye do.

[Shakir] There are (varying) grades with Allah, and Allah sees what they do.

[Yusuf Ali] They are in varying grades in the sight of Allah; and Allah sees well all that they do.

MTqUsmni They are of various ranks with Allah. Allah is watchful of what they do.

162MMhmud- Whether the one who pursue the liking of Allah can be like him who contracts the displeasure from Allah;
163DrLiaqat ensuing, his final abode becomes the Hell; the most miserable destined terminus? They are graded to ranks in the perspective of Allah; while, Allah is the most comprehensive observant about whatever they do!

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ
يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَإِنْ كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ 164

[Mohsin Khan] Indeed Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad SAW) from among themselves, reciting unto them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and Al-Hikmah [the wisdom and the Sunnah of the Prophet SAW (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.

[Pickthal] Allah verily hath shown grace to the believers by sending unto them a messenger of their own who reciteth unto them His revelations, and causeth them to grow, and teacheth them the Scripture and wisdom; although before (he came to them) they were in flagrant error.

[Shakir] Certainly Allah conferred a benefit upon the believers when He raised among them a Messenger from among themselves, reciting to them His communications and purifying them, and teaching them the Book and the wisdom, although before that they were surely in manifest error.

[Yusuf Ali] Allah did confer a great favour on the Believers when He sent among them an Messenger from among themselves, rehearsing unto them the Signs of Allah, sanctifying them, and instructing them in Scripture and Wisdom, while, before that, they had been in manifest error.

MTqUsmni Allah has surely conferred favor on the believers when He raised in their midst a messenger from among themselves who recites to them His verses and makes them pure and teaches them the Book and the Wisdom,

while earlier, they were in open error.

MMHmud- Allah did, in truth, oblige the believers by having assigned the messenger from their own selves, who recites His
DrLiaqat expressions to them and boosts them up in integrity; as well, imparts to them knowledge of the scripture and the good judgment; while, in fact, they were in obvious want of guidance before it.

أَوَلَمْ أَصَابِكُمْ مُصِيبَةٌ فَذُ أَصَبْتُمْ مِثْلَهَا قُلْتُمْ أَنَّى هَذَا
قُلْ هُوَ مِنْ عِنْدِ أَنْفُسِكُمْ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {165}

[Mohsin Khan] (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allāh has power over all things.

[Pickthal] And was it so, when a disaster smote you, though ye had smitten (them with a disaster) twice (as great), that ye said: How is this? Say (unto them, O Muhammad): It is from yourselves. Lo! Allah is Able to do all things.

[Shakir] What! when a misfortune befell you, and you had certainly afflicted (the unbelievers) with twice as much, you began to say: Whence is this? Say: It is from yourselves; surely Allah has power over all things.

[Yusuf Ali] What! when a single disaster smites you, although ye smote (your enemies) with one twice as great, do ye say?,— "Whence is this?" Say (to them): "It is from yourselves: for Allah hath power over all things."

MTqUsmni How is it that, when you suffered a hardship the twice of which you had inflicted upon them, you say, .Where did this come from?. Say, .This is from your own selves. Allah is surely Powerful over everything

MMHmud- How comes when an affliction afflicts you, whereas you already have inflicted twice as that, you go on asking,
DrLiaqat "Where from this is?" Tell, "It is from the side of your own selves!" Indeed, Allah is omnipotent in every aspect!

{166}يَوْمَ أَصَابَكُمْ يَوْمَ النِّقْيِ الْجَمْعَانِ فَبِإِذْنِ اللَّهِ وَلِيَعْلَمَ الْمُؤْمِنِينَ

[Mohsin Khan] And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allāh, in order that He might test the believers.

[Pickthal] That which befell you, on the day when the two armies met, was by permission of Allah; that He might know the true believers;

[Shakir] And what befell you on the day when the two armies met (at Ohud) was with Allah's knowledge, and that He might know the believers.

[Yusuf Ali] What ye suffered on the day the two armies met, was with the leave of Allah, in order that He might test the Believers.

MTqUsmni Whatever you suffered on the day when the two troops faced each other was by the will of Allah, and in order to know the believers,

MMHmud- SEE BELOW FOR 166 & 167
DrLiaqat

وَلِيَعْلَمَ الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ تَعَالَوْا قَاتِلُوا فِي سَبِيلِ اللَّهِ
أَوْ ادْفَعُوا قَالُوا لَوْ نَعْلَمُ قِتَالًا لَاتَّبَعْنَاكُمْ هُمْ لِلْكَفَرِ
يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ بِأَفْوَاهِهِمْ مَا لَيْسَ
فِي قُلُوبِهِمْ وَاللَّهُ أَعْلَمُ بِمَا يَكْتُمُونَ {167}

[Mohsin Khan] And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allāh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allāh has full knowledge of what they conceal.

[Pickthal] And that He might know the hypocrites, unto whom it was said: Come, fight in the way of Allah, or defend yourselves. They answered: If we knew aught of fighting we would follow you. On that day they were nearer disbelief than faith. They utter with their mouths a thing which is not in their hearts. Allah is best Aware of what they hide.

[Shakir] And that He might know the hypocrites; and it was said to them: Come, fight in Allah's way, or defend yourselves. They said: If we knew fighting, we would certainly have followed you. They were on that day much nearer to unbelief than to belief. They say with their mouths what is not in their hearts, and Allah best knows what they conceal.

[Yusuf Ali] And the Hypocrites also. They were told: "Come, fight in the way of Allah, or (at least) drive (the foe from your city)." They say: "Had we known there would be a fight, we should certainly have followed you. They were that day nearer to Unbelief than to Faith, saying with their lips what was not in their hearts. But Allah hath full knowledge of all they conceal.

MTqUsmni and in order to know those who are hypocrites. It was said to them, .Come on, fight in the way of Allah, or defend.. They said, .Had we known it to be a fight we would have certainly followed you.. That day, they were nearer to disbelief than they were to Belief. They utter from their mouths what is not in their hearts. Allah knows well what they conceal.

166MMhmud- Whatever afflicted you on the encounter day of the two troops, ultimately, was by the assent of Allah; in order that
 167DrLiaqat He distinguishes the genuine believers, so also, that He realizes people bearing hypocrisy! As they were instructed, "Come, battle in the path of Allah or in defense!" They said, "had we known the war, definitely we would have followed you!" It was the infidelity, that day, closest to them than the faith! They were uttering by their mouths which did not exist in their hearts; while, Allah knew well about what they used to hide!

الَّذِينَ قَالُوا لِإِخْوَانِهِمْ
 وَقَعَدُوا لَوْ أَطَاعُونَا مَا قُتِلُوا قُلْ فَادْرَأُوا عَنْ أَنْفُسِكُمْ
 الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ {168}

[Mohsin Khan] (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us, they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."
 [Pickthal] Those who, while they sat at home, said of their brethren (who were fighting for the cause of Allah): If they had been guided by us they would not have been slain. Say (unto them, O Muhammad): Then avert death from yourselves if ye are truthful.
 [Shakir] Those who said of their brethren whilst they (themselves) held back: Had they obeyed us, they would not have been killed. Say: Then avert death from yourselves if you speak the truth.
 [Yusuf Ali] (They are) the ones that say; (of their brethren slain) while they themselves sit (at ease): "If only they had listened to us, they would not have been slain." Say: "Avert death from your own selves, if ye speak the truth."
 MTqUsmni Those who said about their brethren, while themselves sitting, .Had they obeyed us, they would have not been killed.. Say, .Then avert death from yourselves if you are true..

MMhmud- People who assert about their brethrens, themselves having sat back: "Had they abided by us, they would not
 DrLiaqat have been slain!" You proclaim: "In that case, stave off the death from your own if you really were truthful!"

وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي
 سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءُ عِنْدَ رَبِّهِمْ يُرْزَقُونَ {169} فَرِحِينَ
 بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَيَسْتَبْشِرُونَ بِالَّذِينَ لَمْ يَلْحَقُوا
 بِهِمْ مِنْ خَلْفِهِمْ أَلَّا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ {170}
 يَسْتَبْشِرُونَ بِنِعْمَةِ اللَّهِ وَفَضْلٍ وَأَنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
 الْمُؤْمِنِينَ {171}

[Mohsin Khan] Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision-
 [Pickthal] Think not of those, who are slain in the way of Allah, as dead. Nay, they are living. With their Lord they have provision.
 [Shakir] And reckon not those who are killed in Allah's way as dead; nay, they are alive (and) are provided sustenance from their Lord;
 [Yusuf Ali] Think not of those who are slain in Allah's way as dead. Nay they live finding their sustenance in the presence of their Lord.
 MTqUsmni Never take those killed in the way of Allah as dead. Rather, they are alive with their Lord, well-provided,

MMhmud- SEE BELOW 169, 170 & 171
 DrLiaqat

AYAH 169,170,171 WRITTEN ABOVE

[Mohsin Khan] They rejoice in what Allâh has bestowed upon them of His Bounty, rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.
 [Pickthal] Jubilant (are they) because of that which Allah hath bestowed upon them of His bounty, rejoicing for the sake of those who have not joined them but are left behind: That there shall no fear come upon them neither shall they grieve.
 [Shakir] Rejoicing in what Allah has given them out of His grace and they rejoice for the sake of those who, (being left) behind them, have not yet joined them, that they shall have no fear, nor shall they grieve.
 [Yusuf Ali] They rejoice in the Bounty provided by Allah: and with regard to those left behind, who have not yet joined them (in their bliss), the (martyrs) glory in the fact that on them is no fear, nor have they (cause to) grieve.
 MTqUsmni happy with what Allah has given them of His grace; and they feel pleased with the good news, about those left behind
 them who could not join them, that there shall be no fear for them nor shall they grieve

MMhmud- SEE BELOW 169, 170 & 171
 DrLiaqat

AYAH 169,170,171 WRITTEN ABOVE

[Mohsin Khan] They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

[Pickthal] They rejoice because of favour from Allah and kindness, and that Allah wasteth not the wage of the believers.

[Shakir] They rejoice on account of favor from Allah and (His) grace, and that Allah will not waste the reward of the believers.

[Yusuf Ali] They glory in the Grace and the Bounty from Allah, and in the fact that Allah suffereth not the reward of the Faithful to be lost (in the least).

MTqUsmni They feel pleased with blessing from Allah, and grace, and with the fact that Allah would not let the reward of the believers be lost.

169MMhmud- You must, however, never consider those who are martyred in the cause of Allah as dead; but, they are alive
170DrLiaqat and being provided the sustenance beside their God! Quite jubilant over all that Allah conferred them with by virtue
171 of His esteemed grace! They have blissful assurance too about those who are yet to join them, following to them, that: "No fear hangs over them, nor they will be remorseful!" They have blissful assurance by the bounty and the esteemed grace of Allah; of course, Allah also never lets the return deserved by the believers to go in vain!

الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا
أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ (172)

[Mohsin Khan] Those who answered (the Call of) Allâh and the Messenger (Muhammad SAW) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

[Pickthal] As for those who heard the call of Allah and His messenger after the harm befell them (in the fight); for such of them as do right and ward off (evil), there is great reward.

[Shakir] (As for) those who responded (at Ohud) to the call of Allah and the Messenger after the wound had befallen them, those among them who do good (to others) and guard (against evil) shall have a great reward.

[Yusuf Ali] Of those who answered the call of Allah and the Messenger even after being wounded, those who do right and refrain from wrong have a great reward.—

MTqUsmni Those who responded to the call of Allah and the Messenger, even after they had received the wound, for those of them who did good deeds and feared Allah there is a great reward

MMhmud- Those who responded to Allah and the messenger, even after that hurt had afflicted them; for persons among
DrLiaqat them who did superb and bore the reverence will be the highest reward!

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشَوْهُمْ
فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ {173}

[Mohsin Khan] Those (i.e. believers) unto whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."

[Pickthal] Those unto whom men said: Lo! the people have gathered against you, therefor fear them. But (The threat of danger) increased the faith of them and they cried: Allah is Sufficient for us! Most Excellent is He in Whom we trust!

[Shakir] Those to whom the people said: Surely men have gathered against you, therefore fear them, but this increased their faith, and they said: Allah is sufficient for us and most excellent is the Protector.

[Yusuf Ali] Men said to them: "A great army is gathering against you, so fear them": but it (only) increased their Faith. They said: "For us Allah sufficeth, and He is the best disposer of affairs."

MTqUsmni (that is) those to whom people said, .The people have gathered against you; so, fear them.. It increased them in Faith and they said, .Allah is fully sufficient for us, and the best One in whom to trust.

MMhmud- People, whom some persons threatened: "Enormous mob has thronged against you, so, worry about them!"
DrLiaqat Conversely, their belief boosted up; and they said, "Allah is enough on our side, the finest to entrust!"

فَانْقَلَبُوا بِنِعْمَةِ مِّنَ اللَّهِ وَفَضْلٍ لَّمْ يَمَسَّ لَهُمْ سُوءٌ وَاتَّبَعُوا
رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ {174}

[Mohsin Khan] So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

[Pickthal] So they returned with grace and favour from Allah, and no harm touched them. They followed the good pleasure of Allah, and Allah is of Infinite Bounty.

[Shakir] So they returned with favor from Allah and (His) grace, no evil touched them and they followed the pleasure of Allah; and Allah is the Lord of mighty grace.

[Yusuf Ali] And they returned with Grace and Bounty from Allah: no harm ever touched them; for they followed the good pleasure of Allah: and Allah is the Lord of bounties unbounded.

MTqUsmni So, they returned with bounty from Allah, and grace, with no evil having even touched them, and submitted to the pleasure of Allah. Allah is the Lord of great bounty.

MMHmud- Thus, they came back by the bounty and the esteemed grace of Allah, no mishap occurring to them; they
DrLiaqat remain pursuing the liking of Allah! Whereas, Allah is the possessor of enormous graciousness!

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ
يُخَوِّفُ أَوْلِيَاءَهُ فَلَا تَخَافُوهُمْ وَخَافُوا إِن كُنْتُمْ مُؤْمِنِينَ {175}

[Mohsin Khan] It is only Shaitân (Satan) that suggests to you the fear of his Auliya' [supporters and friends (polytheists, disbelievers in the Oneness of Allâh and in His Messenger, Muhammad SAW)], so fear them not, but fear Me, if you are (true) believers.

[Pickthal] It is only the devil who would make (men) fear his partisans. Fear them not; fear Me, if ye are true believers.

[Shakir] It is only the Shaitan that causes you to fear from his friends, but do not fear them, and fear Me if you are believers.

[Yusuf Ali] It is only the Evil One that suggests to you the fear of his votaries: be ye not afraid of them, but fear Me, if ye have Faith.

MTqUsmni It is none but Satan who frightens (you) of his friends. So, do not fear them; but fear Me, if you are believers.

MMHmud- It is rather Satan who causes you to revere his associates; however, you must never fear them but should fear
DrLiaqat me only, if you happened to be the real believers!

وَلَا يَحْزُنُكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوْا اللَّهَ
شَيْئًا يُرِيدُ اللَّهُ أَلَّا يَجْعَلَ لَهُمْ حِزْبًا فِي الْآخِرَةِ وَلَهُمْ عَذَابٌ
عَظِيمٌ {176}

[Mohsin Khan] And let not those grieve you (O Muhammad SAW) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh. It is Allâh's Will to give them no portion in the Hereafter. For them there is a great torment.

[Pickthal] Let not their conduct grieve thee, who run easily to disbelief, for lo! they injure Allah not at all. It is Allah's Will to assign them no portion in the Hereafter, and theirs will be an awful doom.

[Shakir] And let not those grieve you who fall into unbelief hastily; surely they can do no harm to Allah at all; Allah intends that He should not give them any portion in the hereafter, and they shall have a grievous chastisement.

[Yusuf Ali] Let not those grieve thee who rush headlong into unbelief: not the least harm will they do to Allah: Allah's plan is that He will give them no portion in the Hereafter, but a severe punishment.

MTqUsmni[3:176]

Those who hasten towards disbelief should not make you grieve. They cannot harm Allah at all. Allah intends not to spare for them any share in the Hereafter. For them there is a mighty punishment.

MMHmud- Besides, you must never be sad for those who strive fast in the cause of the unfaithfulness; of course, they can
DrLiaqat never harm Allah even a bit! Allah intends they ought not to have any allocation in the hereafter and for them should be the greatest punishment!

إِنَّ الَّذِينَ اشْتَرَوْا الْكُفْرَ بِالْإِيمَانِ لَن يَضُرُّوْا
اللَّهَ شَيْئًا وَلَهُمْ عَذَابٌ أَلِيمٌ {177}

[Mohsin Khan] Verily, those who purchase disbelief at the price of Faith, not the least harm will they do to Allâh. For them, there is a painful torment.

[Pickthal] Those who purchase disbelief at the price of faith harm Allah not at all, but theirs will be a painful doom.

[Shakir] Surely those who have bought unbelief at the price of faith shall do no harm at all to Allah, and they shall have a painful chastisement.

[Yusuf Ali] Those who purchase unbelief at the price of faith,— not the least harm will they do to Allah, but they will have a grievous punishment.

MTqUsmni Certainly, those who bought disbelief in exchange for Belief cannot harm Allah at all. For them there is a painful punishment.

MMHmud- Indeed, people who buy the unfaithfulness in exchange of the belief, they can never harm Allah even a bit;
DrLiaqat while, for them will be the agonizing torment!

وَلَا يَحْسِبَنَّ الَّذِينَ كَفَرُوا
أَنَّمَا نُمِلِّي لَهُمْ خَيْرٌ لَّأَنفُسِهِمْ إِنَّمَا نُمِلِّي لَهُمْ لِيَزْدَادُوا إِثْمًا
وَلَهُمْ عَذَابٌ مُّهِينٌ {178}

[Mohsin Khan] And let not the disbelievers think that Our postponing of their punishment is good for them. We postpone the punishment only so that they may increase in sinfulness. And for them is a disgracing torment.

[Pickthal] And let not those who disbelieve imagine that the rein We give them bodeeth good unto their souls. We only give them rein that they may grow in sinfulness. And theirs will be a shameful doom.

[Shakir] And let not those who disbelieve think that Our granting them respite is better for their souls; We grant them respite

only that they may add to their sins; and they shall have a disgraceful chastisement.

[Yusuf Ali] Let not the Unbelievers think that our respite to them is good for themselves: We grant them respite that they may grow in their iniquity: but they will have a shameful punishment.

MTqUsmni Those who disbelieve should not think that the respite We give them is good for them. In fact, We give them respite only that they may increase in sin, and for them there is a humiliating punishment.

MMhmud- People who disbelieved should also not presume that whatever respite we do grant them is better for their own
DrLiaqat sake; actually, whatever respite we do grant them is in order that they increase in the sin; then, for them will the humiliating punishment!

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَى مَا
أَنْتُمْ عَلَيْهِ حَتَّى يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ وَمَا كَانَ اللَّهُ لِيُظْلِعَكُمْ
عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِي مِنْ رُسُلِهِ مَنْ يَشَاءُ فَأَمُّوا بِاللَّهِ
وَرُسُلِهِ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ {179}

[Mohsin Khan] Allâh will not leave the believers in the state in which you are now, until He distinguishes the wicked from the good. Nor will Allâh disclose to you the secrets of the Ghaib (unseen), but Allâh chooses of His Messengers whom He wills. So believe in Allâh and His Messengers. And if you believe and fear Allâh, then for you there is a great reward.

[Pickthal] It is not (the purpose) of Allah to leave you in your present state till He shall separate the wicked from the good. And it is not (the purpose of) Allah to let you know the Unseen. But Allah chooseth of His messengers whom He will, (to receive knowledge thereof). So believe in Allah and His messengers. If ye believe and ward off (evil), yours will be a vast reward.

[Shakir] On no account will Allah leave the believers in the condition which you are in until He separates the evil from the good; nor is Allah going to make you acquainted with the unseen, but Allah chooses of His messengers whom He pleases; therefore believe in Allah and His messengers; and if you believe and guard (against evil), then you shall have a great reward.

[Yusuf Ali] Allah will not leave the believers in the state in which ye are now, until He separates what is evil from what is good. Nor will He disclose to you the secrets of the Unseen. But He chooses of his Messengers (For the purpose) whom He pleases. So believe in Allah and His Messengers: and if ye believe and do right ye have a reward without measure.

MTqUsmni Allah is not to leave the believers in the state you are in, unless He separates the impure from the pure. Allah is not to inform you of the Unseen. But Allah selects from His messengers whom He wills. So, believe in Allah and His messengers. If you believe, and fear Allah, you will deserve a great reward.

MMhmud- It is not for Allah to leave the believers at a state which you are on; unless, He distinguishes the malicious from
DrLiaqat the decent one! As well, it is not for Allah that He informs you of the unseen; yes, but Allah selects from His messengers to whomsoever He wants! Hence, believe in Allah and His messengers; if, however, you believe and revere piously, ultimately, for you will be the highest remuneration!

وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ
لَهُمْ بَلْ هُوَ شَرٌّ لَهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ
وَلِلَّهِ مِيرَاثُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ {180}

[Mohsin Khan] And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory Zakât). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

[Pickthal] And let not those who hoard up that which Allah hath bestowed upon them of His bounty think that it is better for them. Nay, it is worse for them. That which they hoard will be their collar on the Day of Resurrection. Allah's is the heritage of the heavens and the earth, and Allah is Informed of what ye do.

[Shakir] And let not those deem, who are niggardly in giving away that which Allah has granted them out of His grace, that it is good for them; nay, it is worse for them; they shall have that whereof they were niggardly made to cleave to their necks on the resurrection day; and Allah's is the heritage of the heavens and the earth; and Allah is aware of what you do.

[Yusuf Ali] And let not those who covetously withheld of the gifts which Allah hath given them of His Grace think that it is good for them: nay it will be the worse for them: soon it will be tied to their necks like a twisted collar on the Day of Judgment. To Allah belongs the heritage of the heavens and the earth; and Allah is well acquainted with all that ye do.

MTqUsmni Those who withhold in miserliness what Allah has given them out of His grace should not take it as good for them.

Instead, it is bad for them. They shall be forced, on the Doomsday, to put on what they withheld, as iron-collars round their necks. To Allah belongs the inheritance of the heavens and the earth. Allah is All-Aware of what you do.

MMHmud- People who avariciously withhold what Allah granted them by His esteemed grace should not presume that it is
DrLiaqat better for them; in contrast, it is bad for them! Very soon they will be girdled to neck with what they so withheld on the day of Quiyama! Know well, the heritage of the heavens and the earth belongs to Allah; also, Allah remains fully informed about whatever you do!

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاءُ
سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَنَقُولُ
ذُوقُوا عَذَابَ الْحَرِيقِ {181}

[Mohsin Khan] Indeed, Allāh has heard the statement of those (Jews) who say: "Truly, Allāh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."
[Pickthal] Verily Allah heard the saying of those who said, (when asked for contributions to the war): "Allah, forsooth, is poor, and we are rich!" We shall record their saying with their slaying of the prophets wrongfully and We shall say: Taste ye the punishment of burning!
[Shakir] Allah has certainly heard the saying of those who said: Surely Allah is poor and we are rich. I will record what they say, and their killing the prophets unjustly, and I will say: Taste the chastisement of burning.
[Yusuf Ali] Allah hath heard the taunt of those who say: "Truly, Allah is indigent and we are rich!", — We shall certainly record their word and (their act) of slaying the Prophets in defiance of right, and We shall say: "Taste ye the penalty of the Scorching Fire!."

MTqUsmni[3:181]

Allah has surely heard the words of those who said, .Allah is poor, and we are rich..We shall write down what they said, and their killing of the prophets unjustly; and We shall say, .Taste the punishment of the flaming fire.

MMHmud- See below for 181 and 182
DrLiaqat

ذَلِكَ بِمَا قَدَّمْتُمْ أَيْدِيَكُمْ وَأَنَّ اللَّهَ لَيْسَ بِظَلَّامٍ لِلْعَبِيدِ {182}

[Mohsin Khan] This is because of that (evil) which your hands have sent before you. And certainly, Allāh is never unjust to (His) slaves.
[Pickthal] This is on account of that which your own hands have sent before (you to the judgment). Allah is no oppressor of (His) bondmen.
[Shakir] This is for what your own hands have sent before and because Allah is not in the least unjust to the servants.
[Yusuf Ali] "This is because of the (unrighteous deeds) which your hands sent on before ye: for Allah never do injustice to those who serve Him."

MTqUsmniThis is due to what your hands sent ahead and that Allah is not cruel to His servants

181MMHmud- 181 and 182

182DrLiaqat Allah did precisely hear the say of those who uttered: "Allah happens to be poor and we are affluent!" We promptly put to record what they uttered and their absolutely unjust slaying of the prophets; thus, we will tell: "Taste the punishment of blaze!" This is by virtue of what your hands have submitted! While emphatically, Allah is never unkind for the beings!

الَّذِينَ قَالُوا إِنَّ
اللَّهَ عَهْدَ إِلَيْنَا إِلَّا نُوْمِنَ لِرَسُولٍ حَتَّىٰ يَأْتِيَنَا بِقُرْبَانٍ
تَأْكُلُهُ النَّارُ قُلْ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ قَبْلِي بِالْبَيِّنَاتِ
وَبِالَّذِي قُلْتُمْ فَلِمَ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ {183}

[Mohsin Khan] Those (Jews) who said: "Verily, Allāh has taken our promise not to believe in any Messenger unless he brings to us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"
[Pickthal] (The same are) those who say: Lo! Allah hath charged us that we believe not in any messenger until he bring us an offering which fire (from heaven) shall devour. Say (unto them, O Muhammad): Messengers came unto you before me with miracles, and with that (very miracle) which ye describe. Why then did ye slay them? (Answer that) if ye are truthful!

- [Shakir] (Those are they) who said: Surely Allah has enjoined us that we should not believe in any messenger until he brings us an offering which the fire consumes. Say: Indeed, there came to you messengers before me with clear arguments and with that which you demand; why then did you kill them if you are truthful?
- [Yusuf Ali] They (also) said: "Allah took our promise not to believe in an Messenger unless He showed us a sacrifice consumed by fire (from heaven)." Say: "There came to you Messengers before me with clear signs and even with what ye ask for: why then did ye slay them if ye speak the truth?"
- MTqUsmni (There are) those who have said, .Allah has directed us that we should not believe in a messenger unless he comes to us with an offering to be eaten up by the fire..Say, .A number of messengers have come to you, before me, with clear signs and with what you have said. So, why did you kill them, if you are true?

MMHmud- SEE BELOW FOR 183 & 184
DrLiaqat

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءُوا بِالْبَيِّنَاتِ
وَالرُّبْرِ وَالْكِتَابِ الْمُنِيرِ {184}

- [Mohsin Khan] Then if they reject you (O Muhammad SAW), so were Messengers rejected before you, who came with Al-Baiyyinât (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.
- [Pickthal] And if they deny thee, even so did they deny messengers who were before thee, who came with miracles and with the Psalms and with the Scripture giving light.
- [Shakir] But if they reject you, so indeed were rejected before you messengers who came with clear arguments and scriptures and the illuminating book.
- [Yusuf Ali] Then if they reject thee, so were rejected messengers before thee, who came with clear Signs, and the Scriptures, and the Book of Enlightenment.
- MTqUsmni Then if they reject you, then messengers have been rejected before you. They came with clear signs and the Scriptures and the enlightening Book.

183MMHmud- Those who asserted, "Allah got affirmed from us that we would never believe in a messenger unless he brings
184DrLiaqat forth to us an oblation that gets consumed by a fire!"

You ask, "Many prophets reached you before me with the testimonies and with the entity you asked for; then, why you killed them, if you were truthful?"

Even then, if they reject you, so had been rejected many messengers before you; they had reached them with the testimonies and psalms, and the illuminating scripture!

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَإِنَّمَا تُوَفَّقُونَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ
عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا
إِلَّا مَتَاعُ الْغُرُورِ {185}

- [Mohsin Khan] Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).
- [Pickthal] Every soul will taste of death. And ye will be paid on the Day of Resurrection only that which ye have fairly earned. Whoso is removed from the Fire and is made to enter paradise, he indeed is triumphant. The life of this world is but comfort of illusion.
- [Shakir] Every soul shall taste of death, and you shall only be paid fully your reward on the resurrection day; then whoever is removed far away from the fire and is made to enter the garden he indeed has attained the object; and the life of this world is nothing but a provision of vanities.
- [Yusuf Ali] Every soul shall have a taste of death: and only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life): for the life of this world is but goods and chattels of deception.
- MTqUsmni Every soul has to taste death. It is on the Day of Judgement that you shall be paid your rewards in full. So, whoever has been kept away from the Fire and admitted to Paradise has really succeeded. The worldly life is nothing but an illusionary enjoyment.

185MMHmud- Every being is ought to taste the death, and indeed, you will be fully repaid your returns on the day of Quiyama!
DrLiaqat At last, the one who got shifted apart of the fire and was let in the heaven, he then ultimately triumphed; while, the worldly life is none but a sheer deceptive asset!

لَتُبْلَوْنَ فِي أَمْوَالِكُمْ
وَأَنْفُسِكُمْ وَلَتَسْمَعَنَّ مِنَ الَّذِينَ آوَتْوَا الْكِتَابَ
مِنْ قَبْلِكُمْ وَمِنَ الَّذِينَ أَشْرَكُوا أَدَى كَثِيرًا
وَلَنْ تَصْبِرُوا وَتَتَّقُوا فَإِنَّ ذَلِكَ مِنْ عَزَمِ الْأُمُورِ {186}

- [Mohsin Khan] You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become Al-Muttaqûn (the pious - See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).
- [Pickthal] Assuredly ye will be tried in your property and in your persons, and ye will hear much wrong from those who were given the Scripture before you, and from the idolaters. But if ye persevere and ward off (evil), then that is of the steadfast heart of things.
- [Shakir] You shall certainly be tried respecting your wealth and your souls, and you shall certainly hear from those who have been given the Book before you and from those who are polytheists much annoying talk; and if you are patient and guard (against evil), surely this is one of the affairs (which should be) determined upon.
- [Yusuf Ali] Ye shall certainly be tried and tested in your possessions and in your personal selves; and ye shall certainly hear much that will grieve, you from those who received the Book before you and from those who worship many gods. But if ye persevere patiently, and guard against evil,— then that will be a determining factor in all affairs.
- MTqUsmni Of course, you shall be tested in your wealth and yourselves; and, of course, you shall hear hurting statements from those who have been given the Book before you, and from those who associate (others with Allah in His divinity). If you observe patience and fear Allah, then this (observance) is among the matters of firm resolution.
- MMhmud-DrLiaqat For sure, you will be put to trial concerning your wealth and your own selves; as well, you will hear lots of hurtful from those who were granted the scripture before you, and, from the polytheist people; consequently, if you persevere and safeguard your faith, then, this is among the solemn resolve of the affairs!

وَأَذِ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ آوَتْوَا الْكِتَابَ لَتُبَيِّنَهُ لِلنَّاسِ
وَلَا تَكْتُمُونَهُ فَنَبَذُوهُ وَرَاءَ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ تَمَنَّا
قَلِيلًا فَبُئْسَ مَا يَشْتَرُونَ {187}

- [Mohsin Khan] (And remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad SAW and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.
- [Pickthal] And (remember) when Allah laid a charge on those who had received the Scripture (He said): Ye are to expound it to mankind and not to hide it. But they flung it behind their backs and bought thereby a little gain. Verily evil is that which they have gained thereby.
- [Shakir] And when Allah made a covenant with those who were given the Book: You shall certainly make it known to men and you shall not hide it; but they cast it behind their backs and took a small price for it; so evil is that which they buy.
- [Yusuf Ali] And remember Allah took a Covenant from the People of the Book, to make it known and clear to mankind, and not to hide it; but they threw it away behind their backs, and purchased with it some miserable gain! and vile was the bargain they made!
- MTqUsmni[3:187] When Allah took a pledge from those who were given the Book: .You shall make it known to people, and you shall not conceal it,. they threw it away behind their backs, and acquired a small price for it. So, evil is what they acquire.
- MMhmud-DrLiaqat The time when Allah secured pledge of those who were granted the scripture: "You must explain it to the human being and should never conceal it!" Conversely, they discarded it behind their backs and made a dealing of it in lieu of a meager price; thus, far miserable is which they trade!

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ
بِمَا آتَوْا وَيَحْبُونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا تَحْسَبَنَّهُمْ
بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ {188}

- [Mohsin Khan] Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they

Khan] have not done,- think not you that they are rescued from the torment, and for them is a painful torment.
 [Pickthal] Think not that those who exult in what they have given, and love to be praised for what they have not done - Think not, they are in safety from the doom. A painful doom is theirs.
 [Shakir] Do not think those who rejoice for what they have done and love that they should be praised for what they have not done-- so do by no means think them to be safe from the chastisement, and they shall have a painful chastisement.
 [Yusuf Ali] Think not that those who exult in what they have brought about, and love to be praised for what they have not done,— think not that they can escape the penalty. For them is a penalty grievous indeed.
 MTqUsmni Do not think of those who are delighted with what they did, and love to be praised for what they never did - do not think they are secure from the punishment. For them there is a painful punishment.

MMhmud- You must not consider those who get elated about what they presented and they like to be admired about what
 DrLiaqat they never carried out; thus, you must never consider that they shall attain an escape from the punishment; while, for them will be agonizing punishment!

وَاللَّهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ {189}

[Mohsin Khan] And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.
 [Pickthal] Unto Allah belongeth the Sovereignty of the heavens and the earth. Allah is Able to do all things.
 [Shakir] And Allah's is the kingdom of the heavens and the earth, and Allah has power over all things.
 [Yusuf Ali] To Allah belongeth the dominion of the heavens and the earth; and Allah hath power over all things.
 MTqUsmni To Allah belongs the Kingdom of the heavens and the earth. Allah is powerful to do every thing.

MMhmud- Moreover, belongs to Allah the kingdom of the heavens and the earth; and, Allah is the omnipotent over all the
 DrLiaqat matters!"

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ 190

[Mohsin Khan] Verily! In the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.
 [Pickthal] Lo! In the creation of the heavens and the earth and (in) the difference of night and day are tokens (of His Sovereignty) for men of understanding,
 [Shakir] Most surely in the creation of the heavens and the earth and the alternation of the night and the day there are signs for men who understand.
 [Yusuf Ali] Behold! in the creation of the heavens and the earth, and the alternation of Night and Day,— there are indeed Signs for men of understanding.—

MTqUsmni 190]
 Surely, in the creation of the heavens and the earth, and in the alternation of night and day, there are signs for the people of wisdom,

MMhmud- SEE BELOW FOR 190 , 191 & 192 below
 DrLiaqat

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ {191}

[Mohsin Khan] Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.
 [Pickthal] Such as remember Allah, standing, sitting, and reclining, and consider the creation of the heavens and the earth, (and say): Our Lord! Thou createdst not this in vain. Glory be to Thee! Preserve us from the doom of Fire.
 [Shakir] Those who remember Allah standing and sitting and lying on their sides and reflect on the creation of the heavens and the earth: Our Lord! Thou hast not created this in vain! Glory be to Thee; save us then from the chastisement of the fire:
 [Yusuf Ali] Men who celebrate the praises of Allah standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (with the thought): "Our Lord! not for naught hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire.

MTqUsmniwho remember Allah standing and sitting, and (lying) on their sides, and ponder on the creation of the heavens and the earth (and say) .Our Lord, You have not created all this in vain. We proclaim Your purity. So, save us from the punishment of Fire.

MMhmud- SEE 190, 191, &192 BELOW
DrLiaqat

رَبَّنَا إِنَّكَ مَنْ تَدْخِلُ النَّارَ فَقَدْ أَخْزَيْتَهُ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ {192}

- [Mohsin Khan] "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Zâlimûn (polytheists and wrong-doers) find any helpers.
- [Pickthal] Our Lord! Whom Thou causest to enter the Fire: him indeed Thou hast confounded. For evil-doers there will be no helpers.
- [Shakir] Our Lord! surely whomsoever Thou makest enter the fire, him Thou hast indeed brought to disgrace, and there shall be no helpers for the unjust:
- [Yusuf Ali] "Our Lord! any whom thou dost admit to the Fire Truly thou coverest with shame, and never will wrong-doers find any helpers!.
- MTqUsmni Our Lord, whomsoever You admit into the Fire, he is disgraced by You indeed, and for the unjust there are no supporters.

190MMhmud- There are definite indications in the creation of the heavens and the earth, also, in the divergence of the day and
191DrLiaqat the night for persons with rational intellect; people, who remember Allah standing, sitting and while recumbent on
192 their sides; as well, they remain pondering in the creation of the heavens and the earth: "O our God, you have not created this worthless, far exalted you are! So, spare us from the punishment of the blaze! O our God, whom so ever you let in to the fire, you thus put him to utter disgrace; while, there will be none to support the wrongful people!"

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ أَنْ
آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا
سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ {193}

- [Mohsin Khan] "Our Lord! Verily, we have heard the call of one (Muhammad SAW) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with Al-Abrâr (the pious believers of Islamic Monotheism).
- [Pickthal] Our Lord! Lo! we have heard a crier calling unto Faith: "Believe ye in your Lord!" So we believed. Our Lord! Therefor forgive us our sins, and remit from us our evil deeds, and make us die the death of the righteous.
- [Shakir] Our Lord! surely we have heard a preacher calling to the faith, saying: Believe in your Lord, so we did believe; Our Lord! forgive us therefore our faults, and cover our evil deeds and make us die with the righteous.
- [Yusuf Ali] "Our Lord! we have heard the call of one calling (us) to faith, 'Believe ye in the Lord', and we have believed. Our Lord! forgive us our sins blot out from us our iniquities, and take to Thyself our souls in the company of the righteous.
- MTqUsmni Our Lord, We heard a herald calling towards Faith: =Believe in your Lord.' So we believed. Our Lord, forgive us, then, our sins, and write off our evil deeds, and make us die only when we have joined the righteous.

192MMhmud- SEE BELOW FOR 193 & 194
193DrLiaqat

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا
عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ {194}

- [Mohsin Khan] "Our Lord! Grant us what You promised unto us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."
- [Pickthal] Our Lord! And give us that which Thou hast promised to us by Thy messengers. Confound us not upon the Day of Resurrection. Lo! Thou breakest not the tryst.
- [Shakir] Our Lord! and grant us what Thou hast promised us by Thy messengers; and disgrace us not on the day of resurrection; surely Thou dost not fail to perform the promise.
- [Yusuf Ali] "Our Lord! Grant us what Thou didst promise unto us through They Messengers, and save us from shame on the Day of Judgment: for thou never breakest Thy promise."
- MTqUsmni Our Lord, give us what You have promised us through Your messengers, and do not put us to disgrace on the Day of Judgement. Surely you do not go back on Your promise..

193MMhmud- "O our God, we heard the caller calling to embrace the faith—"Believe in your God!"—so we believed! O our
194DrLiaqat God, thereby absolve us of our sins and redress our ills from us and make us die along the pious people! Our God,

grant us whatever you promised us through your prophets, moreover, do not put us to disgrace on the day of Quiyama, you never indeed default the promised!"

فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أَضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ مَّنْ
ذَكَرَ أَوْ أَنْتِي بَعْضُكُمْ مِّنْ بَعْضٍ فَأَلْزَمَ الْكَافِرَ الْكُفْرَ
مِنْ دِيَارِهِمْ وَأَوْذُوا فِي سَبِيلِي وَقَاتِلُوا وَقَتِلُوا لَا تَكْفُرَنَّ
عَنْهُمْ سَيِّئَاتِهِمْ وَلَأُدْخِلَنَّهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ ثَوَابًا مِّنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ {195}

[Mohsin Khan] So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

[Pickthal] And their Lord hath heard them (and He saith): Lo! I suffer not the work of any worker, male or female, to be lost. Ye proceed one from another. So those who fled and were driven forth from their homes and suffered damage for My cause, and fought and were slain, verily I shall remit their evil deeds from them and verily I shall bring them into Gardens underneath which rivers flow - A reward from Allah. And with Allah is the fairest of rewards.

[Shakir] So their Lord accepted their prayer: That I will not waste the work of a worker among you, whether male or female, the one of you being from the other; they, therefore, who fled and were turned out of their homes and persecuted in My way and who fought and were slain, I will most certainly cover their evil deeds, and I will most certainly make them enter gardens beneath which rivers flow; a reward from Allah, and with Allah is yet better reward.

[Yusuf Ali] And their Lord hath accepted of them, and answered them: "Never will I suffer to be lost the work of any of you, be he male or female: ye are members one of another; those who have left their homes, and were driven out therefrom, and suffered harm in My cause, and fought and were slain,— verily I will blot out from them their iniquities, and admit them into Gardens with rivers flowing beneath;— a reward from the presence of Allah and from His presence is the best of rewards."

MTqUsmni 195]

So, their Lord answered their prayer: .I do not allow the labour of any worker from among you, male or female, to go to waste. You are similar to one another. So, those who emigrated, and were expelled from their homes, and were tortured in My way, and fought, and were killed, I shall certainly write off their evil deeds, and shall certainly admit them into gardens beneath which rivers flow, as a reward from Allah. It is Allah with Whom lies the beauty of the reward.

MMhmud- DrLiaqat Eventually, their God responded to them in agreement: "For sure, I will not let any act of the doer among you, either male or female, go waste, some of you are from the other! Thus, those who emigrated, also, were ousted from their dwellings, so also, were persecuted in my course; as well, battled and were slain; imperative indeed, I will get them rid of their evils and I will let them in the orchards underneath which streams the rivulets; a reward exclusively from Allah! It is Allah; near Him is the magnificence of the reward!"

لَا يَغُرَّتْكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ {196}

[Mohsin Khan] Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

[Pickthal] Let not the vicissitude (of the success) of those who disbelieve, in the land, deceive thee (O Muhammad).

[Shakir] Let it not deceive you that those who disbelieve go to and fro in the cities fearlessly.

[Yusuf Ali] Let not the strutting about of the Unbelievers through the land deceive thee:

MTqUsmni The strutting of the disbelievers about the land should not deceive you.

MMhmud- DrLiaqat SEE BELOW FOR 196, 197 & 198.

مَتَاعٌ قَلِيلٌ
ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَبِئْسَ الْمِهَادُ {197}

[Mohsin Khan] A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

[Pickthal] It is but a brief comfort. And afterward their habitation will be hell, an ill abode.

[Shakir] A brief enjoyment! then their abode is hell, and evil is the resting-place.

[Yusuf Ali] Little is it for enjoyment; their ultimate abode is Hell: what an evil bed (to lie on)!

MTqUsmni It is just a little enjoyment. After that, their resort is Hell; and it is an evil abode.
 MMhmud- SEE BELOW FOR 196, 197 & 198.
 DrLiaqat

لَكِنَّ الَّذِينَ اتَّقَوْا
 رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
 نُزُلًا مِّنْ عِنْدِ اللَّهِ وَمَا عِنْدَ اللَّهِ خَيْرٌ لِلْأَبْرَارِ {198}

- [Mohsin Khan] But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell (for ever), an entertainment from Allâh; and that which is with Allâh is the Best for Al-Abrâr (the pious believers of Islamic Monotheism).
- [Pickthal] But those who keep their duty to their Lord, for them are Gardens underneath which rivers flow, wherein they will be safe for ever. A gift of welcome from their Lord. That which Allah hath in store is better for the righteous.
- [Shakir] But as to those who are careful of (their duty to) their Lord, they shall have gardens beneath which rivers flow, abiding in them; an entertainment from their Lord, and that which is with Allah is best for the righteous.
- [Yusuf Ali] On the other hand, for those who fear their Lord, are Gardens with rivers flowing beneath: therein are they to dwell (for ever) a gift,— from the presence of Allah; and that which is in the presence of Allah is the best (bliss) for the righteous.

MTqUsmni[3:198]

But those who fear their Lord, for them there are Gardens beneath which rivers flow, where they will live forever – as hospitality from Allah. What is with Allah is best for the righteous.

- 196MMhmud- Let yourself not decoyed by the recurring transits of the disbelievers across the countries; a short convenience,
 197DrLiaqat and thereafter their abode will be the Hell, the worst site to embrace! But, people who honestly revered their God,
 198 for them will be the orchards beneath which streams the rivulets; they will abide there forever! Welcoming reception from the side of Allah; while whatever is near Allah is the best for pious people!

وَأَنَّ مِنْ
 أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنْزِلَ إِلَيْكُمْ وَمَا
 أُنْزِلَ إِلَيْهِمْ خَاشِعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا
 قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ
 سَرِيعُ الْحِسَابِ {199}

- [Mohsin Khan] And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves before Allâh. They do not sell the Verses of Allâh for a little price, for them is a reward with their Lord. Surely, Allâh is Swift in account.
- [Pickthal] And lo! of the People of the Scripture there are some who believe in Allah and that which is revealed unto you and that which was revealed unto them, humbling themselves before Allah. They purchase not a trifling gain at the price of the revelations of Allah. Verily their reward is with their Lord. Lo! Allah is swift to take account.
- [Shakir] And most surely of the followers of the Book there are those who believe in Allah and (in) that which has been revealed to you and (in) that which has been revealed to them, being lowly before Allah; they do not take a small price for the communications of Allah; these it is that have their reward with their Lord; surely Allah is quick in reckoning.
- [Yusuf Ali] And there are, certainly, among the people of the Book, those who believe in Allah, in the revelation to you, and in the revelation to them, bowing in humility to Allah: they will not sell the signs of Allah for a miserable gain! For them is a reward with their Lord, and Allah is swift in account.
- MTqUsmni Surely, among the people of the Book there are those who believe in Allah, and in what has been sent down to you and what has been sent down to them, humbling themselves before Allah. They do not barter away the verses of Allah for paltry (worldly) gains. They have their reward with their Lord. Surely, Allah is swift at reckoning.

- MMhmud- However, among the bearers of the scripture there are those who believe in Allah, and, in whatever He
 DrLiaqat revealed down to you, also, in whatever He revealed down to them; they regard Allah in great awe, while never trading the terms of Allah in lieu of a meager gain! These are people; for them their incentive will be exclusive from their God; definitely, Allah is prompt at reckoning!

يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا
 وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ {200}

- [Mohsin] O you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army

Khan] units permanently at the places from where the enemy can attack you, and fear Allâh, so that you may be successful.

[Pickthal] O ye who believe! Endure, outdo all others in endurance, be ready, and observe your duty to Allah, in order that ye may succeed.

[Shakir] O you who believe! be patient and excel in patience and remain steadfast, and be careful of (your duty to) Allah, that you may be successful.

[Yusuf Ali] O ye who believe! persevere in patience and constancy: vie in such perseverance; strengthen each other; and fear Allah; that ye may prosper.

MTqUsmniO you who believe, be patient, compete with each other in patience, and guard your frontiers and fear Allah, so that you may be successful.

MMhmud- O you the believers! Be steadfast, and, sustain the fortitude, as well, strengthen the encampment; also, honestly
DrLiaqat revere Allah, so that you may succeed!